Record of Christian Work

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Whoever wants to be great among you must be your servant, and whoever wants to hold first place among you must be everybody's slave. Mark 10. 43, 44 (Goodspeed).

Religious Thought and Activity

A $1,750,000 national church for the Disciples in Washington, D. C., has been proposed, but is met with mixed sentiment in that denomination.

The American Bible Society reports an increased call of more than one hundred per cent for copies of the Scriptures as Christmas gifts in December. The greatest demand was for English Bibles. Italian Scriptures came next, with Norwegian a close third. Christmas orders were filled for Scriptures in Arabic, Chinese, Czechoslovakian, Finnish, French, German, Greek, Hebrew, Hungarian, Lithuanian, Polish, Portuguese, Spanish, Swedish, and Yiddish.

Since the death of the late Arthur Nash many people have been wondering if the Golden Rule policies of the A. Nash Company would continue.

At a convention of 52 branch managers, representing a field force of 2000 salesmen, it was definitely decided that every human effort within their power would be put forth in the interest of right human relationships in the business.

The new executive committee showed themselves to be enthusiastic for this plan, but took occasion to make a special emphasis on the public's side of the case.

Siam's "Grand Old Man," H. R. H. Prince Damrong, has given the Sritamarat Presbyterian mission station a long-time lease of a plot of land nearly a thousand feet square, located just behind the girls' school at this station. This land is given at a nominal tax rate of one tical a year.

This year, 1928, marks the completion of 100 years of evangelical mission work in Siam. The date set for the celebration is three days in the first week of December. A pageant, street parades, exhibits of various kinds of work, and public meetings in the evenings addressed by prominent speakers in English, Siamese and Chinese will be features of the centenary celebration.

The influence of the Fellowship of Prayer extended more widely during the recent pre-Easter period than ever before, reports Rev. Charles L. Goodell, D. D., executive secretary of the Commission on Evangelism and Life Service, Federal Council of the Churches. This year over a half-million copies of manuals for daily devotions during Lent were distributed by the Federal Council's Commission and by departments of evangelism of different denominations in the United States and Canada.

The manual was used by several radio stations, including WEAF, New York City, either for broadcasting entire or as the basis for the selection of Scripture readings for broadcasting.

The newspapers in the United States and Canada which printed the Fellowship daily devotional articles numbered over 230 with a circulation of more than 3,500,000. Many outstanding papers were included.

A Bushnell Memorial public auditorium is announced to be erected in Hartford, Conn., in memory of Horace Bushnell. The building is the gift of his daughter, Mrs. Appleton R. Hillyer, who has set aside two millions for the building and its endowment.

Architect's plans call for an auditorium seating 3000, and a Colonial room accommodating 300. The design will be Colonial, with a tower.

Horace Bushnell was born in 1802. He was ordained minister of the North church in Hartford in 1833, and was identified with the city practically all his life, dying there in 1876.

"Crusade with Christ!" is the slogan of a coöperative effort among Christian young people of all lands. It originated at the 31st International Christian Endeavor convention at Cleveland last July, and has since been indorsed and adopted by many agencies at work among young people.

No new organization is proposed. The emphasis is on a common program of activity by and for young people with three great out-reaches: evangelism, world peace and Christian citizenship. Each agency or group is urged to set its own machinery to work in study, service, conventions, etc. New emphasis is placed on personal devotional habits and support of the local church.

How a Bible school grew out of a girls' camp is told in an attractive pamphlet that has reached our desk.

The beginning was in 1897, when a rainstorm broke up a girls' picnic and drove them to shelter in a barn. A girls' camp was suggested, and it materialized next year at Altamont, N. Y. In 1912 a Bible school for girls was opened in Albany, N. Y., as an outgrowth of the camp. Today this school is housed in adequate quarters at 283 State Street, Albany, N. Y., and various activities in Bible classes and Sunday schools and evangelistic tours have developed. A number of young women have gone into mission work at home and abroad.

The religious laws of Mexico have not interfered with the work of the American Bible Society, says the Rev. Dr. William I. Haven, general secretary, in announcing the appointment of Mr. H. T. Marroquin as the Society's agency secretary in Mexico City.

Mr. Marroquin, a native son, is of the third generation of Protestant Christians, and the first national to be appointed in Mexico to this position. In his connection with the agency, both as office assistant and later acting secretary, Mr. Marroquin, because of his nationality, has been able to make extended trips through the country preaching and promoting the work of the Society.

"Bible work has been increasing steadily," says Mr. Marroquin. "People are looking for the Bible with more interest than ever as they know it is the favorite book of Christians in Mexico who have always, even in trying circumstances, shown steadfastness in their faith."

The agency headquarters has been moved onto one of the prominent streets of Mexico City, where a window display calls added attention to the Bible. There have been no government hindrances to Bible work, either in the capital or in any of the states of the republic.

Mr. Marroquin is secretary of the National Council of the Evangelical churches of Mexico, and has the confidence of the leading missionaries and pastors of the Protestant denominations in Mexico, who urged his appointment.

The Mexican agency of the American Bible Society was established in 1878, and during the half century has circulated more than a million and a half volumes of Scriptures.

Fifty years ago Southern Presbyterians had 37 foreign missionaries, Southern Methodists had 18, Southern Baptists had 12. Today Southern Presbyterians have 499, Southern Methodists 470, Southern Baptists 513.

Fifty years ago the foreign mission income of Southern Presbyterians was $55,-129.00, Southern Methodists $71,772.68, Southern Baptists $40,967.94. Last year Southern Presbyterians had a total income for foreign missions of $1,333,780.00, Southern Methodists $2,247,928.89, Southern Baptists $1,606,948.05.

Fifty years ago there were 21 foreign mission organizations in the United States, with 1228 missionaries. Now there are 122 such organizations, with 13,000 foreign missionaries.

In 1877 the total gifts of all evangelical churches for foreign missions was $1,800,-000. In 1927 these contributions amounted to $40,000,000.—"Home and Foreign Fields."

An article on "Kipling and the Racial Question" in the "South African Outlook" shows by quotations from his works

that he must have wide racial knowledge, yet he has nowhere expressed himself definitely on racial problems. His characters —Mulvaney, Tommy Atkins, and others,— tell what they think. With them neither color nor religion matters so much as courage and good fellowship.

The writer, W. Arnott, closes his article thus:

"Indeed, there is food for thought in most of Mr. Kipling's writings. Not always does he deal with natives, but the philosophy to which his works give expression is one which has no room for color discrimination. It is unfortunate that his African sketches have not reached book form, and are only to be found in the files of London dailies: yet from his tales of Ind we gather a sense of his sympathy with the native. Above all, his conception of duty and justice leaves no room for oppression or subjection of the brown and the black. If we may be permitted another quotation we would choose this, which seems to nutshell Mr. Kipling's attitude:

" 'Before we loose the word
That bids new worlds to birth,
Needs must we loosen first the sword
Of justice upon earth,
Or else all is vain
Since life on earth began,
And the spent world sinks back again
Hopeless of God and man.'

"Justice is Mr. Kipling's shibboleth: and if there be justice there is no race problem."

Siamese Testimonial to Missions.

The Royal State Railway Department of Siam has recently published a new "Guide to Bangkok" which pays high tribute to the work of the Presbyterian missionaries in that country. The book, which numbers 317 pages, ends with the following statement:

"The Protestant missions, mainly represented by the American Presbyterian Missionary Society, first entered this country in the beginning of the last century. It has to its credit the introduction of the printing press and of vaccination against smallpox. Most of the Protestant Christians are found in northern Siam, chiefly at Chiengmai and Lampang. They number 20,000. The American Presbyterian Mission Society deserves much praise for its unselfish medical work among the sick and the poor. Fine hospitals have been built in the north and in the Malay peninsula."

For all beauty and loveliness in nature and in art, for the power of seeing and hearing in body and spirit, and for all the things which make us one with the eternal joy,—
Glory be to God on high!

In the Land of Ararat.

"Your nurses are charming young women, but I fear they have been educated beyond their sphere," remarked Mr. Sarkissian, the governor of the Alexandropol District of Russian Armenia, who attended the graduating exercises at the Near East Relief School for Nurses.

"Have you talked with them?" inquired Miss Jarvis, the American nurse who is at the head of the training school.

The governor walked down the line of girl graduates, conversing for a while with each of the twenty-one. He then returned to speak to Miss Jarvis.

"To my astonishment," he said, "every one of those young nurses is going out to work in the villages, and they are all enthusiastic about it!"

This new class brings the number of nurses working in the villages up to 90. Each nurse receives a salary of $20 a month, and the Armenian Red Cross assumes responsibility for the salaries and for the maintenance of the clinics. But notwithstanding the number of nurses Near East Relief has trained, there is only one medically trained person for every five thousand people in Russian Armenia, and one hospital bed for every thousand.

Working Boys' Clubs in Palestine.

Edward W. Blatchford, who for the past five years has been in charge of the Near East Relief orphanages in Palestine, has seen 1500 children outplaced or graduated from these orphanages into self-support.

In order to give the boys who have gone from the orphanages the assistance they need while endeavoring to fit themselves into the economic life of Palestine, Mr. Blatchford has organized four Working Boys' Clubs: two in Jerusalem, one in Nazareth, and one in Jaffa. The four clubs have a membership

of 90 boys. By living in such clubs the boys not only have a home and good food, but are able to save from 20 to 35 per cent of their wages.

The boys work at all sorts of trades. There are tailors, shoemakers, blacksmiths, carpenters, photographers, surveyors, pharmacists, marble-cutters and coopers.

In Cairo, Egypt, R. M. Davidson, Near East Relief worker, has found positions for 500 boys who are "graduates" of Near East Relief orphanages in Greece. After a recent visit to the boys and their employers Mr. Davidson says:

"In not a single instance did I receive a complaint of any importance, and in every instance employers granted the boys an increase of salary of a substantial nature. Several of the boys have been able to bring their mothers and sisters and brothers from Greece and Turkey to their homes in Egypt, so that many long separated families are now united solely from the boys' own efforts and success, without any expense to the Near East Relief."

A National Religious Radio Program.

The Federal Council of the Churches of Christ in America, the Greater New York Federation of Churches and the Bedford Branch Young Men's Christian Association, Brooklyn, have formed a joint committee that promises the largest practical use of radio for religious broadcasting on a national scale. Programs will be sent out through the red and blue networks of the National Broadcasting Company, numbering 37 stations.

The ten services each Sunday under the conduct and operation of the Greater New York Federation will be continued, including the National Youth Broadcast from the Waldorf Astoria Hotel at 3 to 4 o'clock with Dr. Daniel A. Poling as the speaker, and the National Religious Service from Æolian Hall at 5.30 to 6.30, also the Men's Conference, with Dr. S. Parkes Cadman presiding, conducted by the Bedford Branch Y. M. C. A., which has now been increased to 18 radio stations.

A great service has already been rendered to the church through radio. The Greater New York Federation in 1927 sent out over the air 582 services, which enlisted 346 clergymen as speakers. Besides 750 singers from the churches who participated, 98 professional singers aided by presenting oratorios and sacred classics. Several nation-wide programs have been sent out by the Federal Council, including the Christmas Eve Carol Service and an Easter message. It is believed the services resulted in increased church attendance and membership, and established contacts with unattached church people.

Choir Tours.

M. H. Hanson, an authority on the subject of choir tours, was asked recently by a representative of the "Musical Courier" whether he thought it possible to make so expensive a proposition profitable. To the casual onlooker the cost of carrying a large body of singers about America—because of the distances between our cities, the high cost of living, and so on,—would seem to be prohibitive. Mr. Hanson, however, says, "This all depends." And what it all depends upon is outlined in the following remarks.

"The foreign choirs recently imported are failing," said Mr. Hanson. "The choir from the Vatican Basilicas, Rome, which was announced to tour this country until May, was sent back to Rome after being in this country a few weeks, the Italian government paying the return fare. The grandly bedecked but artistically poorly equipped Florentine Polyphonic became a terrible flop, and is now playing its way back to the East over the Orpheum Vaudeville Circuit.

"It is a matter of great congratulation to me and Conductor John F. Williamson that we are apparently solving the puzzle of how to get American audiences to listen to a choir. We are getting large audiences in all parts of the country. The Dayton Westminster Choir is achieving a thing totally unheard of but a few short years ago. It is now on an eight weeks' tour, singing five times weekly in the large cities of the Middle West and South. It has sung to packed and sold-out houses everywhere. At St. Louis over 9000 people paid admission at the Coliseum; in Kansas City, over 7000 at Convention Hall.

"I attribute this great success mainly to the interest of the churches, to the helpful attitude of the ministerial associations, and last but not least to the women's church or-

Apple blossom time at Northfield.

ganizations and women's music clubs. The women, and often the pastors, who managed these concerts showed that it can be done. In towns where the churches were not called upon by the local managers, and were not organized to help, the houses were not so good.

"If the churches can help to develop this love of choral singing in this country they are doing a great work, and deserve praise and gratitude."

CHINA.

Psalter of a Missioner in China.

FRANCIS X. FORD.

I sat for several hours at the door of a market-town chapel watching the hundreds of pagans pass by the way. The town boasts of two Catholics among its 5000 souls. And I thought of the many sorrows in the prophecy of Christ: "All ye who pass by the way, see if there be any sorrow like unto my sorrow!" Surely this is one of them,—a heedless throng who have never known their God. I knew it as his sorrow, for it weighs on a missioner's heart to see a thousand roofs that have never sheltered a sacred image, whose walls have never heard a prayer, whose lintels are inscribed with pagan signs, whose dwellers order their lives without a thought of God.

This is a one-street town, with a short path crossing it from the chapel to the river bank. The street is long and winding and hot and dusty, while the chapel path at the river's edge has the grateful shade of a banyan, evergreen, and flourishing though slow of growth. And the psalmist says: "Blessed is the man who hath not walked in the way of sinners! He shall be as a tree planted at the waterside . . . . whose leaves shall not wither. For the Lord hath known the path of the just, and shall destroy the way of the wicked."

The pity of pagan lives is that their way is so twisted and dusty and unrefreshed. In the construction of their lanes and houses they avoid straight lines and vistas because of superstitious fears, and their lives, too, are hemmed in and tortuous and dark and fit soil for sickly thoughts. A step to the right would bring them within our chapel door to an Eden where God is waiting. It may be a mere accident, but the chapel garden in China often stands out as the solitary cultivated spot in an otherwise bare town,—and this within the tropics.—"Commonweal" (Roman Catholic).

Chinese Methodist Episcopal Church.

The organization of a Chinese Methodist Episcopal church that will gradually become self-governing, yet will have an organic relationship to Methodism in America and elsewhere throughout the world, is recom-

mended by the All-China Conference of Chinese Methodists which recently held meetings in Shanghai.

This conference was composed of pastors and lay delegates representing the ten annual conferences of the church in China, and was not attended by any bishop or missionary. It was sponsored by the Board of Foreign Missions, which desired in this manner to learn the wishes of the Chinese Methodists on matters of policy in church methods and organization, due largely to changed conditions growing out of the Nationalist movement.

The All-China Conference voted to ask the General Conference, the supreme legislative body of the Methodist Episcopal Church, to transfer to the Eastern Asia Central Conference—composed of annual conferences in China, Japan and Korea,—the election of a Chinese bishop or bishops for China; to advocate the gradual elimination of American bishops now serving in China; to transfer to the Chinese conferences or to organizations set up by these conferences all properties in China now held in the name of the mission, which is an American body.

These suggested changes, which will be considered by the General Conference when it meets in Kansas City in May, would have the effect of gradually making the Chinese church self-supporting. It is believed that the churches in India and elsewhere would follow China in asking for self-government, so that in time most of the power of legislation and election for the government of the church overseas now held in the United States would be transferred to the foreign field, and the General Conference in the United States would concern itself mostly with American church matters.

Among the other actions taken by the All-China Conference was the recommendation that Christian schools should register under the provisions of the Chinese laws when conditions of registration are satisfactory, but not if the conditions make impossible a school that is definitely Christian in character; that the Board of Foreign Missions be requested to send additional missionaries to China, and that the number be at least equal to those in the service in 1926, that is, before the Nanking incident sent many missionaries out of China; that the Board of Foreign Missions be asked to continue its support of churches in China, but that each individual church increase each year its own supporting funds by ten per cent; and that the General Conference be advised that four bishops are at present necessary in China, two from America, one a Chinese, and one a missionary, the two last to be elected by the Eastern Asia Central Conference.

BACK FROM FURLOUGH!

Soonchun, Korea.

Dear Folks at Home:

Back on the job, and happy to share some of the blessings you showered upon us during our furlough!

Within a week the meeting of our field officers 20 miles away took both of us a day to receive the welcome from each of our churches. With scarce an exception the thirty-one churches had from one to three representatives,—the largest or most representative meeting we have had,—and some of them had walked 50 miles and more to see us. The field had our cook come out and prepare an American meal, and such a feast of love they gave us! Even the station supper of our fellow missionaries hardly tasted better.

Before the accumulated mail had been answered came the first country trip,—a swing between two county seats and among ten smaller groups. As we walked again the rocky, muddy, narrow, crooked lanes between the houses, stooped into dark and dingy rooms, and sensed the odors of undrained villages, not to mention the almost immediate pressure of financial calls of distress, even in the midst of welcome, one could not resist comparing it with life he had just left: the luxury, the cleanliness, the comfort, and the culture, not to mention the consecrated Christian experience and the excellent church equipment that impressed us all over America, and ROADS! Well, being human, the question arose, Why would anyone choose to live in this when he could have that and serve the same Lord? Oh the sordidness of it all, the pettiness, the oppression of the curse of sin! And then,—"This is the way the Master trod: shall not the servant tread it still?" He, being rich, for our sakes became poor, that we through his poverty might be made rich. Every little church building was crowded with

EVANGELICAL SCHOOL OF THEOLOGY

five times the baptized membership. Some had grown discouraged because they had sinned, or fallen hopelessly into debt, and no one to encourage or feed their souls. They came too, hungry but happy again.

In one village the village chief came and said: "Though not a Christian, when I hear the pastor has come I cannot but love him." Another faithful woman, whose heart had been torn with the weakness of her church said: "Now that you've come I feel all's well, and am so rested in heart." Another, a mother, came with her babe, and looking into my face with her sincere smile said: "How can we thank you for leaving your fine country and coming back to such as we are!"

Eggs, chickens, green persimmons (!) and green quince, chestnuts, etc., were some of the tokens of love and gratitude they felt, not to mention the fifty odd gifts of brass, etc., showered when we left. The second-hand overcoats, a few pens and belts to the helpers, and old Prince Alberts to pastors, somehow seemed small alongside their humble tokens, and one felt ashamed to acknowledge the feelings above described. . . . .

And now comes the news that our Korea mission budget will be cut $27,000 beginning April 1 unless the church between now and then immensely increases its foreign mission contributions. If the church permits this cut it will mean for our station turning off of a score of faithful workers, and the closing of several of our institutions. We shall have to discharge 8 country school teachers, leaving them not only out of employment, but all but four of our churches without leadership. And even then unless we missionaries can provide $6000 out of our salaries we shall have to turn off additional helpers as well, and close schools and hospitals until the amount is reached, and the home church can breathe a sigh of relief, for there shall be no increase of debt henceforth, but a cutting. We shall go to war at our own charges to the extent the church cannot pay them. We shall pray for you and you for us, that not by money but by the Spirit we may conquer.

Thank you every one for every gift of love, every card for the Sunday schools, for overcoats, for other kindness shown!

Gratefully yours in him,

(Signed) J. C. Crane.

THE RELIGIOUS EDUCATION CONVENTION IN PHILADELPHIA.

Walter Albion Squires, D. D.

The Religious Education Association Convention in Philadelphia in March would seem to controvert the opinions of those who believe that interest in religion is on the wane in our day. Nearly 600 paid registrations, and audiences which filled to capacity the Crystal Ballroom of the Benjamin Franklin Hotel, would seem to indicate that there is still a wide and deep interest in religion in America.

These conventions are no longer mere talk fests. In the pre-convention conferences directors of religious education, ministers of religion in local churches, and weekday church school workers discussed together problems of a decidedly practical kind. In the conferences held after the close of the regular convention program there were reports on various research projects which had been carried on throughout the year. In the convention proper the themes discussed were necessarily of a somewhat more technical nature, but no thoughtful person would consider them unimportant on that account.

The theme of the Convention was "Education in Religion in an Age of Science." In accordance with its established policies the leadership of the R. E. A. had secured speakers representing points of view which were rather widely variant. There were speakers who, like Doctor Leuba of Bryn Mawr College, attacked the fundamental suppositions of theistic religion, but there were also speakers like Doctor William Adams Brown, Professor James B. Pratt, and Doctor A. Duncan Yocum who refuted successfully these points of view.

Most of the convention speakers could hardly be classed as scientists, in the usual meaning of that term. They were for the most part educators, ministers, and others whose occupation has to do with education and religion. They were scientists only in the degree that there is today a science of education and a science of religion. A few outstanding leaders in the various fields of physical science, like Professor Pupin of Columbia University, would have made a real contribution to the convention had they been given a place on the program. On

account of this failure to secure outstanding leaders in the field of the physical sciences some of the suppositions in this field put forth by the speakers were such as our leading scientists would hardly support. Some of the speakers got beyond their own specialties and made the usual blunders which such digressions entail.

A word ought to be said about the distinctly religious views which dominated the convention. If the R. E. A. leaders really desire to make their organization a clearing house for religious truth, a forum in which every sort of religious conviction shall have a chance to find expression, they missed the point in the Philadelphia convention. Nearly all the speakers on the main program were liberals. They differed much it is true in their views, but they differed only as extreme liberals differ from liberals who are not so extreme. Liberalism had the right of way in the convention. The discussions which were given a chance to develop on the floor had to do with matters in which extreme liberals differ from moderate liberals.

This is a matter of importance. If the R. E. A. is an association of liberal religionists, and liberal theories are to have exclusive right of way in their conventions, that is one thing. If it is to be an organization covering all phases of religious belief in America, that is another thing. Points of view like those championed by Professor Athearn of Boston hardly found expression in the convention. If this is to be the consistent policy of the organization we ought to know it.

This is a matter to which the leadership of the R. E. A. ought to give serious thought. If it is not to be an agency through which evangelical Protestantism may find any expression of its own views, but an agency for promoting theories which have long been the deadly foes of the evangelical types of the Christian religion, Protestant leaders ought to know this fact. If such is the case the R. E. A. ceases to be a general forum and clearing house, and becomes an agency of propaganda.

HEALING CHURCH DIVISIONS IN MISSION FIELDS.

In order to realize one undivided evangelical church in Persia it is proposed that the Anglican church, which operates in the southern half of Persia, should seek independence from the see of Canterbury in order that its bishops and ministers should be free to take such steps as they felt led by God to take toward the consummation of the united church of Persia; while the American Presbyterian churches, which are found in the North, should apply to the General Assembly for the dissolution of the East Persia Presbytery.

Other proposals include interparticipation of both churches in future ordinations of ministers prior to the consummation of union; closer approach in the forms of worship; and above all a call to prayer "for the maintenance of the spirit of unity among the churches of Persia, and for the consummation of union both among the evangelical churches of Persia and among all the divisions of the great church universal."

Union between the Anglican church and the South India United church and the Wesleyan church was helped by a resolution adopted at the last general council of the Anglicans. The substance of it was that while the ministers of the South India United church and the Wesleyan church were not asked to deny their lifelong beliefs, the general council asked for respect for their beliefs, and particularly that the terms of union should provide that Anglicans should not be deprived of any opportunities which they had previously enjoyed of receiving Holy Communion at the hands of an episcopally ordained minister, and that conscientious convictions should be safeguarded on the one side by a proviso that no non-episcopally ordained minister should either temporarily or permanently be placed in charge of a congregation accustomed to an episcopally ordained minister, and that on the other side there should be provisos whereby the S. I. U. C. and the Wesleyan church should protect the conscientious convictions of their own members.

If this mutual give-and-take principle in regard to episcopal ordination could be applied to intercommunion between the churches it is felt that union would be nearer solution.

Forgiveness lies at the bottom of Christianity, and kindliness is still the great secret of life.—Justice McCardie.

BY WAY OF SUGGESTION.

The American Tract Society has on the press a new and revised and illustrated edition of its "Pilgrim's Progress" (First and Second Parts), and "Grace Abounding." The chairman of the Bunyan Tercentenary Committee of the society, who has already made a substantial gift to the Fifty-Thousand Dollar Fund for the printing of Bunyan's books in many languages, has authorized the society to announce that he will personally present and send postpaid a copy of the above mentioned book to the first one thousand clergymen making application for it, providing those ministers agree to preach on "Pilgrim's Progress" or Bunyan's life and recommend that their churches make an offering to the Bunyan Tercentenary Fund.

The American Home Bible Institute of Washington, D. C. announces a course that calls for the memorizing of one hundred verses or brief passages of Scripture, each selection being a key to one of the great Bible themes. The passages selected for memorizing are about equally divided among those that are emotional, devotional, doctrinal and practical.

With an equipment of a hundred such keys to the Word no Christian should be at a loss in any meeting for material from which to contribute to the value of the meeting. The location of the passage in the Bible is also memorized, and a key phrase thus, "1 Corinthians 3. 11—Foundation."

The New York Bible Society tells what to do with old Bibles. The question is often asked, What shall the church or Sunday school do with its old Bibles which have been replaced by new ones? They should not be thrown out on the ash heap, or burned, or thrown in a dark corner to be covered with dust. The New York Bible Society desires to obtain all the old Bibles that have been discarded. The society repairs them as best it can, and sends them out for use in neighborhoods where there are struggling Sunday schools or churches.

Will any church or Sunday school having discarded Bibles on hand send them to the New York Bible House at 5 East 48th Street, New York, N. Y.?

After the service at the Lutheran Chapel, Welfare Island, New York City.

Africa Is Next Year's Mission Study Subject.

The foreign mission study subject for 1928-1929 is Africa. Text books, stories and general reading materials, maps and pictures are ready, or are in process of preparation. The principal materials are the following:

For adults and young people. "The New Africa," by Donald Fraser. This is the basic study book for adults. "Friends of Africa," by Jean Kenyon Mackenzie, a well-known writer on Africa, prepared with women's classes especially in mind. "Thinking with Africa," by a group of African Christians and missionaries; Africa as seen by the African himself.

For seniors (ages 15-17). "Africa Today," by Mary Jeffreys: suggestions for a series of study and program meetings on Africa.

For intermediates (ages 12-14). "Black Treasure," by Basil Mathews.

For juniors (under 12). "In the African Bush," by Jewel Huelster Schwab, a missionary in the Cameroun. A set of lessons based on stories by the same author; suggestions for class sessions, worship services and handwork.

For primary children. "The Call Drum," by Mary Entwistle and Elizabeth Harris: stories and lesson material. "Africa Picture Stories," by Lois Johnson McNeill, the children's missionary in the Cameroun. A set of six large pictures and a story to tell about each one.

For beginners. "Kembo: A Little Girl of Africa," by Winifred Barnard, another of the popular Nursery Series. "Black and White," by Lucy W. Peabody: stories of Livingstone and his faithful friend Susi.

This is Something New!

This is about T——, with the wrinkles, faithful eyes, and burning heart. T. M. told me about her a few weeks ago:

"This woman, she win many souls; way belong her better than way belong we teachers. She teach no lesson, yet life belong her make us ashamed. She take some woman and a picture, and she go to some heathen village. She go to one house, she shew one picture, she preach Jesus. She not go to another house, she stop along that one house, she sleep with them, keep on telling them and praying. Then she come home, but she say to that house, 'Next week me come back, you see me again next Friday.' Next week she keep promise. She and her woman go to that same house and speak to that man or woman with a new picture. They preach and pray. And this her way every week. Every week she go to that same house till they learn to look for her happy face, and so she keep on for that one soul or one house till she win him for Jesus and bring them down for school. She win more than ten souls this way this year. The last one was a big devil priest. Then all the other days in the week she and one old man and his wife, these three they work a garden. They work hard to have food ready for these souls to eat when T—— brings them down."

This story illustrates the keen, soul-winning instinct of many of these island Christians.—From a South Sea Evangelical Mission report.

HIGH TRIBUTE TO MISSIONARIES.

High tribute to the work of medical missionaries in general and to Dr. W. J. Wanless of the American Presbyterian Mission Hospital at Miraj, India, was paid by the "Evening News of India," Bombay, in its issue of January 2. The occasion was the award of a knighthood to Dr. Wanless by King George V of Great Britain. The editorial tribute to the medical missionaries is as follows:

"The New Year Honors List contains one or two pleasant surprises. Four knighthoods out of ten go to Bombay. Of these the award to Dr. W. J. Wanless of the Presbyterian Mission Hospital at Miraj is easily the most striking. We regard the knighthood conferred on Dr. Wanless not only as a well-merited recognition of his great services as the head of the Mission Hospital at Miraj,—an institution which attracts patients from all over India,—but also as a tribute to the work of medical missionaries in India in general. They do not work in the limelight. They have their headquarters right in the heart of the country, and they are never out for popularity. Thus Dr. Wanless, perhaps the foremost surgeon in India, has hidden himself away at Miraj; Dr. C. Frimodt-Moller, another

medical missionary of international repute at the Madanapalle Tuberculosis Sanatorium; and Dr. Somerville of Mount Everest fame in a corner of Travancore. We do not suppose it matters much to Dr. Wanless whether he is a knight or not, but as a tardy recognition of the work of medical missionaries in India the public in general will welcome the award."

Dr. Wanless' work has been one of the outstanding features of Christian medical missions. A Canadian by birth, he was appointed a missionary in 1889, and in the nearly 40 years he has served India it is estimated that more than a million men, women and children have gone through the hospital at Miraj, of which he has been in charge. The extent of his work is indicated by the fact that only a few years ago Dr. Wanless in one year, and without expert assistance, operated on many more cases than were cared for in a similar year by the combined efforts of many attending surgeons helped by a score of internes at Presbyterian Hospital, New York City. In 1924 a missionary wrote, "Dr. Wanless is beyond doubt the best loved foreigner in India. People come to Miraj from all over India, from Afghanistan and even from Africa." He has given the same kindly, Christian treatment to the humblest Indian as he has to Indians of high rank. A year ago the Indian nationalist leader, Mahatma Gandhi, was a patient under his care.

During 1926 the total number of treatments given outdoor patients in the Miraj Hospital and outstations was 66,077, an increase of 8569 over the previous year. The number of inpatients in the hospital and branches was 3960, which was 449 more than reported the year before. Surgical operations totaled 4640, an increase of 503. Including the outstation operations, the total number of operations performed by the hospital numbered 6459, or 560 more than in the preceding year.

Due to impaired health Dr. Wanless will soon return to this country.

From the first tiny dispensary in a rented building in the bazaar, Miraj Hospital has grown to a plant of more than twenty buildings, including a nurses' training school and the only mission school in India training men in medicine. These outward signs of growth, and the fact that the hospital for more than twenty years has been self-supporting, are evidences of that inward and spiritual power which makes Miraj a place of miracles in the eyes of India.

Japanese Loyalty to Missionary Friends.

Do you remember reading a most interesting story about a modest little American missionary and his wife, who, in the plainest of clothes, were passengers on a big transpacific steamer headed for the Land of Cherry Blossoms? Placed at the most uncomfortable table in the dining room, ignored by most of the passengers and ridiculed by others, this unassuming couple were the particular objects of scorn to a certain wealthy and showy woman who refused to allow her children to have anything to do with such a shabby couple.

As the boat drew near Yokohama one of the daughters of the wealthy passenger fell violently ill and was in immediate need of medical and surgical aid, but there seemed to be no way of getting her ashore because of the voluminous red tape that such an act involved. Just about this time a great commotion on deck caused everyone to rush out to see what had happened. Approaching in great dignity was the private yacht of the governor of Yokohama, manned by his own crew. Surely there must be on board some dignitary of importance of whom the passengers were not aware, for only such would cause the governor to send his private yacht!

Suddenly there came the call:

"Dr. Clark, Dr. Clark! The private yacht of His Excellency the governor of Yokohama has been sent out to take you and Mrs. Clark ashore."

And Dr. and Mrs. Clark were the unpretentious Christian missionaries!

This was an actual incident in the life of Rev. Cyrus A. Clark, who in 1924 retired from active service in Japan after working there under the American Board for 37 years. But his Japanese friends have not forgotten him.

Last Christmas he received from Hiyuga 527 yen, which amounts to about $263 in United States currency. This money was subscribed, for the most part, by four hundred Japanese men. Accompanying the gift was a printed list of givers, as well as an inscription written in Roman characters by the pastor of the Hiyuga church, which read, "In order that you may remember your

friends." Christian Japanese churches in four towns, one women's society, and one or two Sunday schools also added a sum to this purse. The list of givers makes interesting reading, including as it does the name of the brother of Hiyuga's former governor, who is now secretary to the present chief executive. He it was who originated the idea of sending this gift of money. Another name was that of the mayor of Yokohama, formerly civil governor of Korea.

Dr. Clark was one of the first hundred student volunteers who gathered at Mount Hermon, Mass., in 1886 at the invitation of D. L. Moody. He still cherishes the tiny booklet which lists that illustrious "pioneer hundred."—"Boston Transcript."

CURRENT THOUGHT.

There are more saints in the world today than in any other century in history, and there are more happy Christian homes than ever before.—Dr. Rufus M. Jones.

I wish we could persuade those in authority to give up building Gothic churches, which the people steadily refuse to enter, says Quousque writing in the "British Weekly," and to erect instead hospitable Central Halls, into which young life would crowd with eager enthusiasm.

The religion of Christ is a dynamic and active force, and not merely static and stationary. Therefore churches all over the world which show no energy and force flowing out to enrich the world and its peoples in the work of evangelization become dead to all intents and purposes.—Sadhu Sundar Singh.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost! When the church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth!—Gipsy Smith.

We have seen the African clear a place in the forest and plant his corn without digging up the soil, and get some small returns. But he can do this only in new ground, and he cannot be constantly clearing forest to obtain this kind of soil. The result is that he must dig up and cultivate the ground in order to obtain a crop.

The work of the missionary is much the same. He obtains his results easily on new fields, but the soil is new only for a few years. Shall he cease to cultivate it because it has lost its first high degree of fertility? The men and women needed on the mission field today must be willing to do the harder type of work, that of cultivating the soil where the weeds are springing up and choking out the seed.—Dr. W. C. Johnston.

We have traveled at large in this land, preached in most of our great cities, camps and conventions, have mingled freely with the masses and touched elbows with all classes, and declare we have no quarrel with our fellowmen. We love them all. We have long ago consecrated our unworthy life to ceaseless toil for their salvation, and we say to you, thoughtful reader, that the earnest preaching of holiness of heart and righteousness of life by Spirit-filled men is the only hope for our race! The ministry and church must be aroused to this important subject, and the people must be made to feel the necessity of the cleansing blood of Christ and the sanctifying and keeping power of the Holy Ghost. Mere theories of sanctification will not answer the pressing needs of men. We must call the people NOW to the fountain where they can wash and be clean. The powerful preaching of holiness will stop and turn back the oncoming tide of worldliness and unbelief. Nothing else will.—Dr. H. C. Morrison.

We have tolerated too long from some recently imported elements in our country an easy and ignorant abuse of our ancestors, and the word "Puritan" in particular has become a popular term of reproach among those who are inclined to think little and write much. The Puritans and their New England descendants had their faults, like the rest of us, yet if one examines their simple but beautifully proportioned architecture, their honestly built furniture, and the other surviving works of their hands, and then if he recalls their reverence for superiority,—if not always for authority,—their adventurous and pioneering spirit, their disregard of the easy, the shallow and the dishonest, he may come to feel that they possessed qualities in need of revival in this age of the mechanical, the overgrown, the quick, the cheap, and the mediocre. Prominent

Eight hundred young people attended this Christian Endeavor Conference at Northfield.

among the qualities of the Puritans and their descendants, whether lineal or spiritual, was a devotion to sound learning and an insistence upon character enlightened by intelligence; and it was to perpetuate this learning that the noble institutions which we know as the New England colleges were founded.—President Arthur Stanley Pease.

If I were a minister today I think I would start preaching about the life and teaching of Jesus next Sunday, and go on preaching about Jesus all through the year. I would refrain from any discussion of rites and sacraments, and I would not say much about dogmas and creeds. Nobody would be any worse off if we gave these subjects an entire rest for a whole year.

I would preach Christianity not as a system of thought, but as a way of living, and I would try to be candid and fearless, and avoid foggy equivocation and vague ambiguity. I would face all the staggering and revolutionary implications of Christ's teaching, especially as regards money and war. No doubt a few of the older and richer people who want to forget about war and slums and hungry miners would depart disgruntled, and beat an indignant retreat. But there are churches where they could be comfortably wrapped in cotton-wool and enjoy the undisturbed serenity of the prematurely dead. For every reactionary objector who sought a well-upholstered ease there would arrive a hundred young men and women, fascinated and gripped by the personality of Jesus and eager to apply his teaching to the traffic of the world, the problems of government, and the perplexing, exacting art of living. I believe that by next December I should discover that I had only touched the fringe of an inexhaustible subject, and I should go on talking about Jesus for another happy year.—"British Weekly."

Oliver Wendell Holmes, who was then 86 years of age, was met one morning by a friend, who said to him:

"Good morning, Dr. Holmes! How are you today?"

Dr. Holmes answered: "Thank you, my house is tottering, but I am very well myself!"

A Jewish Folktale.

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked out into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but see only yourself!"

Children in the Parsonage.

Henry Strong Huntington.

The families of ministers and missionaries have produced a greater proportion of ministers and—with the possible exception of those of college professors,—a greater proportion also of generally valuable and helpful men and women, than have those of any other one class in America.

As we all know, the number of children per family among the educated classes in America has been generally declining, probably for the last century and more. The figures cited in "The Builders of America" (Huntington and Whitney) show that ministers born between 1850 and 1865 had, next to missionaries, the largest families of any professional or business class. The size of the families of missionaries and ministers decrease at a similar rate in the case of the men born before 1870. Since then the missionaries' families have declined but little, whereas those of clergymen have dropped off rapidly until they now average about the same as the families of other professional and business men. That means a great human loss to the church and to the whole world of the future.

Why the growing difference in the number of the children of missionaries and clergymen? The two groups closely resemble each other in ideas and education. Their lot, however, differs in one great respect, in economic status. The missionary has all the advantage. For him and his wife the coming of the baby involves no expense. Missionary physicians, missionary nurses, and the missionary hospital give their services. Then the mission boards—at least most of the American and Canadian ones,—grant extra salary allowances for each child as soon as it is born. The allowances for the first years vary from $50 to $200, or often ten per cent of the salary. In many cases they should be greater. Nevertheless the missionary family is little if any worse off economically after the arrival of the child than before. Indeed, when the children are mere babies the allowance in some cases may more than pay for the extra expense. After the age of six to ten the allowance usually increases by one half, and yet further when the child is of boarding school and college age.

Other special allowances, such as those for travel, prevent the child from being such an economic burden as he is in the ordinary home. In this child allowance lies most, if not all, of the explanation of the great difference that now exists in the size of missionaries' and ministers' families.

Some of the home mission boards in this country have introduced the plan in some measure. The Northern Baptists in adjusting the salaries of home missionary teachers often allow $50 for each child. The United Presbyterians are talking of making an allowance of $100 per child to home missionaries. The Salvation Army allows its officers $1.50 per week for each child under five, and $3 per week for each child between five and sixteen. But so far as I know no church in the United States has adopted a regular scheme of child allowances for the pastors of self-supporting churches.

The story is quite different in some other countries. In the past year the clergymen's committee of the American Eugenics Society sent to numerous foreign church authorities a questionnaire regarding child allowances. The custom prevails generally among the German-speaking churches, both within and without the bounds of Germany. It is universal among the British and Australian Methodist churches. The Salvation Army employs it everywhere, I understand. The French Reformed church also has adopted the scheme.

Historically, as far as I have learned, the British Methodists have the credit of starting the plan, nearly 100 years ago.

The German pastors were formerly state officers, paid, of course, by the state. When the mark was sliding down the German government began to pay wife and child allowances to state officials. Like other officials, the pastors received the grants. The German churches are now self-governing, but the ministers still draw the allowances.

During the stress of high prices in the course of or following the war some churches in Poland, Rumania and Switzerland paid child allowances. The Church of Ireland considered the number of children in

connection with the extra living allowances or bonuses granted at that time.

The case of the English Presbyterian Church is especially interesting for Americans. When living costs rose in England during the war, the English Presbyterians privately raised a fund through which they paid child allowances for four years from 1916 on. The plan worked so well that after the end of the war the church raised a Thanksgiving Fund of £125,000, which has enabled it to bring the salaries of all its clergy up to a set minimum, and also to pay the child allowances since the beginning of 1920. The committee in charge of the Sustentation Fund is already considering the possibility of increasing the amount of the grants for children. The fund does not pay child allowances to ministers who receive salaries of £300 or more with a manse, or of £350 or more without a manse. That seems a mistake. Probably the abler men receive the greater salaries. If they do not receive the child allowance the coming of a child drags down their economic status, just as much as it would for those with smaller salaries if they had no allowance. On the average, the abler the father, the abler the son. The wisest allowance would be a definite proportion of the salary paid to every minister regardless of the amount of his stipend.

The only objection to the allowances voiced by correspondents representing churches which pay such grants was that they were not big enough.

Our questionnaire asked whether the child allowance had had any apparent effect on the size of the pastors' families. We generally received the answer "None," or its equivalent. As a matter of fact the answer does not mean much. In the case of most of the churches reporting the allowance has been in force for only 7 or 8 years. Birth rates are going down generally. In Germany the birth rate has fallen so much that last June, at its annual convention, the German Evangelical church sent out a summons to its members against limiting the number of children. The war has unsettled all sorts of social conditions. Only a careful study would show whether the allowance has yet had an effect.

The one country where we have clear testimony as to the effect of the child allowance is in France, where for some time the pastors of the Reformed churches have received the grants. André Monod, who knows the whole French Protestant church, tells me that the pastors' families average four children, a far higher figure than that of the general population. He unquestioningly ascribes their size to the child allowance system.

In this country we have one study, clearly showing the effect of the child allowance. The statistics of the families of missionaries of the American Presbyterian Board of Foreign Missions show that the size of missionaries' families has been increasing among those married since 1895, quite contrary to the trend in almost every other educated group.

Carthage, the commercial capital of the ancient world, left not an orator, a poet, a thinker, nor a line of literature. She had no possessions except money, and that soon melted away.—S. Parkes Cadman.

AFTERWARD!

They tell me I must bruise the rose's leaf
Ere I can keep and use its fragrance brief.

They tell me I must break the skylark's heart
Ere her cage song will make the silence start.

They tell me love must bleed and friendship weep
Ere in my deepest need I touch that deep.

Must it be always so with precious things?
Must they be bruised and go with beaten wings?

Ah, yes! By crushing days, by caging nights, by scar
Of thorn and stony ways, these blessings are!

—Author unknown.

Chivawa, the Rock to Be Inquired At.

Mrs. Dan Crawford, Congo Belge.

Here is news to set your heart all a-singing, for I know you have been praying for the old chief Muhanga since his conversion in Luanza and return to his people! Hear how your prayers have helped to bring the blessing down!

A lesser chief Luvambo, and five of Muhanga's subjects, while receiving bodily treatment here, have also received the greater blessing of their souls' salvation. One is Muhanga's own son, the others are his son's wife, and a man and his wife and son. But that is not all. Praise God the little band grows! These days another chief living near Muhanga, and four of his relatives have turned to God while here in Luanza. How you will joy in this when I tell you that his village is the goal and resting place of all weary travelers to the nearby famous Rock of worship!

Chatting with Muhanga's people just before their return to their homes they said, profoundly moved:

"Doth it not now appear that it was the wisdom of God that caused us to come hither with our sicknesses? For lo, have we not learnt to trust in Christ, the Rock of our salvation? Thus it becometh us verily to turn our backs upon Chivawa, the Rock that Speaketh, so venerated by our forefathers."

You ask, What is this Chivawa?

It is the greatest and most revered of all the ancestral places of worship and appeal. There are three: Chivawa to the North, Makumba to the South, and Nsonga to the South-west. Chivawa is a small hill. In one of its rocks there is a narrow cleft leading into pitch-dark tortuous passages of great length. Here the spirits of the dead are domiciled, only coming forward at will to succor suppliants in times of great stress.

To the guardian of this sacred spot Mungulwa (which means, "He who speaks with God,") or Chitovo ("The soothsayer,") gather the people with palavers too serious for their local jurisdiction, many arriving after months of travel. Nor must they come empty-handed to this high priest. Big are his intercessory fees.

Before entering the awesome vaults all clothing must be discarded, and only leaves worn. Single file, and trembling with abject fear, they squeeze through the narrow slit, chanting as they go into the appalling darkness:

"I enter on this journey like
The hunter of the ant-bear,
Who longs to safely find himself
Outside its burrowed lair."

Well within the terrifying blackness the spirits of the departed are evoked, and their judgment craved. Then from the innermost recesses sepulchral voices resounding through the corridors justify the innocent or condemn the guilty.

Beginning to emerge into the light at a far off outlet, with quaking relief they sing:

"Pray unlock the path, I beseech thee now,
O Mr. Who-stretcheth-across-it so!"

Daylight discloses that the spirits have indeed pronounced sentence, for the face of the blameless will be found to be marked with white chalk, whereas that of the transgressor will have soot lined upon it.

Any slave brave enough to enter this terror-begetting precinct instead of his master comes out a freeman. But for sickness no native dare approach, as the funereal answer always is, "Thou shalt die." A powerful but sick chief, once presuming, was sharply reprimanded by tumultuous voices with the final word, "And know this, that at the sorghum harvest thou shalt surely die!" And he did. A wealthy youth, presenting big oblations and begging for long life, was admonished with, "Go, O young man, enjoy thyself as thou wilt, but be ever remembering that thou also shalt come to the river crossing of Ina Kaponda." (That is Death, portrayed as an old, old white-haired woman, whose business it is to cross each comer over into the unknown.)

A white man, say the natives, once visited Chivawa, and in spite of Mungulwa's frenzied expostulations dared to enter in with his clothes on, and attempted to blow up the rocks with dynamite; but he was seized with lunacy and died soon after!

But watch how God the Holy Spirit works in his yearning desire for these deluded tribes! Does he thunder wrathful denunciations into Chivawa's echoing darkness? No! He begins with his still small voice

A typical hamlet where we gather the young for Bible school work, three or four hamlets uniting to build one Bible school.—G. C.

in the heart of the lord paramount of the whole district, Muhanga himself. Such a start the people say can but cause the decline of Chivawa's fame. If the chief of the land, and chief Luvambo, and six of Muhanga's subjects, and now the chief of the village where the worshipers sleep, no longer revere it, the tribe's trust of long centuries in "the Rock to be inquired at" has indeed received a shattering blow.

But what of the time-honored priesthood of Mungulwa and his sons? Will they not endeavor with all their power and cunning to overthrow this new faith? Pause and think how a shortage of suppliants will reduce the propitiatory offerings,—Mungulwa's fat revenue! Pause and pray, for one of the new converts is Mungulwa's own sister!

Ah, how they are needing your prayers, this little lone flock in that center of demon domination!

You may exclaim: "What a glorious work in virgin soil!" But it is not so to Satan. Alas, everywhere in these wilds is the trail of the old serpent! To come out to Africa is to go down to Africa: for the enemy of souls has dug a deep pit, and our poor Lubans have fallen therein, away down into the mire of divination and witchcraft and abominable practices, down, down,—and where thought, your civilized thought, would call a halt and couldn't follow, away down beyond thought devilish orgies rage,—they are raging today,—they will rage tomorrow,—and the next day,—and the next . . . .

Oh, where are hearts warm enough to rush to their aid? Where a band keen enough to help us tackle this ancient seat of Satan's power for Christ? O that the light may flood Chivawa's deadly gloom! If God's Word is the antidote so certain, then how we are needing Bibles galore, and native teachers to teach the people to read, and little Bible schools in all strategic centers in that vast district! "That they may see the glory of the Lord, the excellency of our God."

Full sure am I that these needs for such a cause will press on loving, sacrificing hearts in the favored homelands.

Let us ever be remembering that our Master of the "Go ye" is quickly coming! The rewards for service are sure, so very sure, but ever to be given out "according as" the work is.

Yours in him we love, and are
privileged now to serve,
(Signed)

Grace Crawford.

To Mothers.

A Mother.

I was at one of the conferences at Northfield last summer.

The place, nature and the people gathered there all contributed to the spiritual uplift which is such an essential part of Northfield, and which is felt in varying degrees by all who go there.

Last year I felt it more than ever before. I was tired out when I went, both physically and nervously, and the week's sojourn was health-giving and spirit-refreshing.

Next to the last day of my stay I went into Sage Chapel in the afternoon, and sat down in one of the back pews. The church was empty. I was entirely alone. I sat there and thought.

Then I bowed my head on the pew in front, and prayed God to keep my spirit high, high above the affairs of earth and the down-pulling vexations of daily life.

I prayed for my children. What seemed good for them to become appeared to be clear to me: the studious boy to be a teacher or professor, the lively, sociable, "vivid" one to be a minister, and the dear little sister to go to Northfield school and become a missionary.

That hour which I spent alone in the chapel was full of exaltation.

Next day I returned home,—home to a country parsonage. My family are beautiful and precious, just as precious and wonderful as they were to me when I was thinking of them in Sage Chapel. But the cares and worries of everyday life and a country church have brought me low again and again. But I remember my aspirations of that hour, and my courage and faith are stronger than before. I will hold on. Through money shortage and discouragement in church work I will endeavor to keep my vision and faith and courage.

As I write I hear the boys laughing, and laughing over a game of checkers.

May God help my husband and me to guide them and make it possible for them to reach a place of service in the world!

May my vision at Northfield come true for them and for many another mother's children!

Tools for One's Life Work.

A Baccalaureate Address at Mount Hermon School by Bishop John Thomson Dallas, D. D.

You have watched a workman who had real pride in his work. He has no less pride in the tools he works with. Every workman who is an artist has pride in the tools with which he works. He watches his tools. He keeps them in good condition. He is jealous of them. He does not let another person play with them or work with them. They are his. They become part of him.

Everyone who has been through this school all down the years has come out from here with a set of tools of which he may well be proud. There are too many such tools for me to talk about in a few minutes, but there are four of them which I want to remind you of, and which you are going to use more and more as you get out into life.

You may think I am taking them in their wrong order. I hope before we are through you will see how they fit in this order.

In the first instance, every man who goes out from this hill goes out with God. That is the great, the big, the overwhelming, the not-to-be-understood, the unsearchable tool, instrument, principal, person the men from Hermon have to use.

Call it what you will,—God, Christ, prayer, the church, the sacraments,—whatever spells religion to you in its most vivid terms, don't lose it! I am not talking about that religion which is a sort of a simpering goodness which a more worthy man than I called the religion of your grandmothers and your maiden aunts. Not a religion, or a God, or a church, which is mere negations, mere don'ts, but a God, a sense of prayer, an idea of the church and the sacraments, which takes a man and asks for all of him, all you hope to have and to be: a religion and a God that broke through to humanity in Jesus of Nazareth.

It is your great inheritance, as it is mine. God in Jesus is a fact so overwhelming that

you will never get to the end of it, and you will never understand it all, but it is your greatest, your choicest, your most wonderful instrument to be used in your life and in the making of your career.

You will find it hard to keep that idea of religion. It seems sometimes like a flower which people admire, tear off the bush, and throw aside, trampling it underfoot. Oh, but it grows again red and fair, and you will come back and try to find it! It is your first instrument which you have had given you here, burnished, bright, and beautiful.

Now this may seem like an anticlimax, but the next tool I want to remind you of is your own self,—your own soul, your character, what you are.

You don't know yet. You're going to know. Probably twenty years from now you will know a great deal more about yourself than you know today. The temptations in your life today are fierce, and the way may seem hard, but men, between forty and fifty your temptations are going to be more fierce, and your way is going to be lots harder, and then you will know what you are, that thing which you have builded in your soul, you, your personality. This is the second precious thing, or principal, which has grown here, and no one of us can tell just what exactly is the strength of it, or the beauty of it, or the capacity to endure that is in it, that is in you.

First there is your religion, second there is your character, and then third there is your work, your dream, your gift, the thing which God has given you and only you to do.

There is an old, old word in the Bible, "to work" out your own salvation. I think that too often we have laid the stress on the word salvation, when the stress should have been on the word "work." You boys know the significance of the phrase "a work-out," the training that a man has to have to get into condition. You want to do a fine piece of work on the athletic field or anywhere, and your ambition, your gift, the thing God has given you to do is going to mean a work-out, a constant hammering, a persistent and insistent attention to work.

It is a blessing. I have seen and you will see many a man who forgets sorrow in work, who forgets grief, pain, and disappointment in his work. It is one of God's richest gifts to man. Now your work may result in the accumulation of money. Or your work may result in a piece of art. It may result in the bridge across a great river. Your work may result in a profession, a doctor with the skill to heal, to cure. Or your work may result in that noble thing, the keeping alive of some few souls you love. But whatever the visible result of your work shall be, remember this, that money, that art, that profession, or that family you give your life to, stands for you, it represents you. Therefore the man who works understands the value of money, and the man who gives his life to his profession or to his art or to his family knows the value and the worth of that art, that profession, or those whom he loves.

There is your God, there is you, there is your work. Then in the fourth instance, the fourth part of your equipment in life is and is going to be your companions, your friends, your partners, those whom you love, people.

There would be less divorce, there would be fewer broken families, there would be fewer stray boys and girls in the world today if every man and every woman looked upon comradeship, and partnership, and marriage as something God-given, as something to be talked about and to be planned and thought about in the presence and in the spirit and in the name of God. And you boys planning your life work and your career, the thing you're going to do, be sure also to plan your companionship on the same high plane! Bring God into your life, bring God into your friendships, into your business partnerships!

There is God, there is you, there is your work, there are your companionships. Be unafraid! Your tools are strong, life calls, calls you to an adventure. It is not yours to measure the success or the victory of it: all you need to know is what you have in your hands today to work with. Mount Hermon is giving you the beginning of sweet and happy friendships, Mount Hermon has given you a sense of work and of the dignity of work, this school has given you the beginning of a strong and fair character, but above all Mount Hermon has given you a vision of God in Jesus, God breaking through to humanity which he loves.

Did the auto get the money that ought to have gone to the cause of Christ?

Manifold Blessings of the Christian Life.

Rev. Edgar Young Mullins, D. D.

President of the Southern Baptist Theological Seminary, Louisville, Ky.

I wish to call your attention to a brief study of the words contained in Colossians, first chapter, verses 9, 10 and 11:

"For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding; that ye might walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy."

That is a prayer of the apostle Paul for the Colossian Christians.

Nothing is more interesting in the writings of the apostle Paul than his prayers. Nothing is more suggestive of character than a man's prayers. Tell me what a man prays for, and I will tell you what he is! This prayer of the apostle, like all his prayers, has the great marks, intensity and spiritual breadth. His great soul expands. He is yearning over the Colossians. He desires with all his soul that they may have the blessing of God.

There is one word that occurs in this prayer five times. You may not have noticed it, because it is not translated the same in every case, but it is the same Greek word. It is translated "all" or "every," as the case may be. I think it is doing no violence to the meaning to slightly change the translation and make it "every kind," for that is what he says.

These words "all," then, are like trees from which the bark has been cut to blaze the way through the forest, and if you follow these words through the prayer you will see the course of Paul's thought, and get some grasp of the breadth of his meaning, and feel something of the intensity of his feeling and his desire.

Let us, then, call our subject "The Manifold Blessings of the Christian Life," or "Spiritual Wealth"!

The Christian life is manifold. It is fold upon fold. It is depth upon depth. It is height upon height. We get a little of it, and we imagine that we have gone to the bottom of it, but we have only begun to fathom its depths. The more we study it, the more clearly we perceive that it is as ample and full and abundant as life itself, yea, more so than our earthly lives, because our lives here are too incomplete, and the depth and height and amplitude of the Christian life are to accompany us through the ages of eternity. Let us note, then, the power of his petition with this thought in mind!

Manifold Wisdom.

First of all, he prays for these Christians that they may have manifold wisdom:

"For this cause, since the day we heard it, we do not cease to pray for you, that ye may be filled with every kind of spiritual wisdom and insight."

That is a great prayer, and it suggests to me that Christianity wakes up all the powers of the human soul. It wakes up our emotions. It wakes up our conscience. It wakes up our intellects. Christianity makes one think. You can never be passive under the impulse of God's Spirit. "Every kind of wisdom." All our faculties are stimulated to new life and new power by the Christian religion in the heart.

Christianity is not a rule, but a principle. A rule is a straight-edge that may be put down on a smooth flat surface, and you can draw a line with it. A principle is a living thing that is flexible and adaptable and capable of enlargement and of application in many ways.

The Mohammedan says his five prayers a day. That is obeying a rule, and when he has done that he has carried out his rule. Christianity is not like that. Our Christian duties are never completed by the performance of any particular line of ceremonies, though ceremonies are included in it.

The difference between a rule and a principle may easily be brought out by a humble illustration. If a man makes it his rule to go to bed at 9 o'clock every night and get up at 5 in the morning, that is a rule. If he deviates a half hour, or even ten minutes, in the going-to-bed time or the getting-up time he breaks his rule. It is a definite, fixed, inflexible thing. But there is an old saying which puts the same idea as a principle: "Early to bed and early to rise makes a man healthy, wealthy and wise."

A man can deviate a good bit in the time he goes to bed under that and not break it, and what I like better, he can deviate a good deal in the time of getting up and not break it.

These early Christians needed manifold wisdom in order that they might meet the speculative errors that were beginning to be rife around about them there in Colosse. There was a particular type of philosophy that had begun to lift up its head, and they needed to meet it. I do not doubt that the apostle had this in his mind.

We need manifold wisdom in our day because there are false philosophies that are always parading before the Christian, and that tend to lead him astray: and we must have a great conception of life and God and destiny and the human soul so as to be able to fortify ourselves against these things that come to us in all the ages of the world.

But we need manifold wisdom in other things as well. In fact, today there are more relationships in life than men and women have ever had in the past, under democracy of government, under religious and civil freedom in our civilization. There are human relationships of a thousand kinds which call for wisdom which was not called for in the days when this was written, because these relationships did not then exist.

For example, we need one kind of wisdom in our civil relations. How can a man discharge his civic duty? Many Americans need to have a clean conscience on that, for only about 50 per cent of our people vote. Women now vote, and I think God is calling them to a quickened civic conscience. In my part of the country women do not like it. Many of them will not go to the polls. They will not exercise the franchise, and I am frank to say I was somewhat prejudiced against the idea myself originally, without any good reason, however. Many of our prejudices are without good reason. I do wish, now that women have been given the ballot, that they would exercise their privilege. I think it is one of the Christian obligations that rests upon them. The ballot in the hands of women may bring the greatest reforms, the greatest purification of government and life that we have ever known.

You remember that Moses ran from the rod that had become a serpent. He was afraid of it. But God commanded Moses to seize it, and when he seized it you remember what happened,—it became his rod of power. That rod from which he ran became a potent instrument for dividing the Red Sea and doing other great and wonderful things under the guidance of God, and for delivering a great nation.

It may be that if women will take that vote from which they run, and exercise it, it will become a potent rod of power for the purification of the world, even as the rod of Moses did.

We need another kind of wisdom in our business life. I am sorry for the business man who does not know the resort of prayer, who does not know how to take his problems to God, who does not know how to open his soul for the Spirit of God to show him what to do in perplexing business situations. I am sorry for him because it is the greatest recourse that humanity has ever had, that a man has the privilege to take his business into the presence of God and there learn what should be done.

In our social life we need another variety of wisdom. In our home life, especially in the training of children, we need a peculiar variety of wisdom. A mother said once:

"It seems to me it takes every kind of spiritual wisdom and insight to bring up a family of a half a dozen children in the way they should go, because no two of them call for exactly the same treatment and the same training."

If parents are really serious in dealing with their children, surely they need divine wisdom to enable them to fulfil that duty successfully.

I am afraid there is too much truth in Mr. Stockton's little satire about the training of parents. He said that under the old régime we used to train children in the way they should go, but now we train parents in the way they should go. It is a more difficult thing than it used to be, because then two mature people took one little plastic being at a time and trained it and shaped it, while now one little plastic being has to take two mature beings and train them. He used to give the advice, "Let the first-born begin early and try his hand on these two mature people, and if he fails let the next one try!" It has often been the case, he said, that where the older children have all failed the next have come along and transformed father and mother, grandfather and grand-

mother, and all the uncles and aunts. He goes on to say, "The old motto was the Biblical one, 'Bring up the child in the way he should go, and when he gets old he will not depart from it!' Now we have changed that and adopted, as a substitute, 'Bring up a parent in the way he should go, and when you are old you will know how to go that way yourself!'"

I am afraid there is too much truth in a statement like that, and that nowadays the children train the parents rather than the other way around.

What I am trying to say is that, Christian ministers and all, whatever be the form of wisdom required by our situation and our relationships, we have it here in this gospel and according to this mighty prayer of the apostle that pulsates with the divine life. We have the assurance that God will minister to us in the form of manifold wisdom.

Let us, then, get the idea that Christianity is a great life principle, adaptable to every changing condition in life!

Military men can calculate the flight of a bullet out of a gun. They know how far it will fly because they know the explosive power of the powder. It is a pure problem in mathematics. They can prophesy all about a bullet. But you can never calculate the flight of a bird. Did you ever read the Duke of Argyle's description of the mechanism of a bird's wing, and the principles of flight, in his book published many years ago on "The Reign of Law"? It is a classic of its kind. He shows how the wing of a bird is constructed, how it is adapted to the atmosphere, and how the bird uses it in its marvelous evolutions and gyrations and movements in the atmosphere.

You can never calculate the flight of a bird. He mounts upward. He sails off at an angle. He wheels around and around in circles overhead. He drops suddenly downward. He recovers himself. He goes off at another angle, and so on and so on in the beautiful evolutions of flight. Yet so nicely adjusted and adapted are the bird's wings that there is a change in the adjustment with the slightest change in the direction of his flight, the force of the wind, or any other circumstance.

The Christian life equips us with wings, and in all our relationships there is a constant adjustment to those relationships, a constant equipment for the meeting of crises, a constant ministry of God's Spirit to our spirits that we may be fitted for the great calling.

What a prayer it is! "That ye may be filled with every kind of spiritual wisdom and insight."

Manifold Pleasing God.

The next petition is that they may walk worthily of the Lord unto manifold pleasing, pleasing God in every relationship.

That is just the supplementary truth to the other truth. Manifold wisdom relates us to those around us in society. Pleasing God in every relationship suggests that all our actions and all our relationships have a divine reference.

The Christian life, after all, is a simple thing. It is summed up in the words of Jesus, "Thou shalt love the Lord thy God with all thy heart,"—that is one hemisphere,—and "thou shalt love thy neighbor as thyself," another hemisphere. Put the two together, and you have the rounded whole of life and of Christianity, though of course the motivation of it all is in Christ and his atonement and his life and work! But they are the two great hemispheres, the manward reference, the social side of our life, and the Godward reference. So, if we maintain those two attitudes, one toward the world about us and the other toward God, we shall fulfil our destiny as Christians, and there shall be ministered to us the power to please God in all our relationships in life.

It is much like the way we used to play when I was a child. One of us would take a hand mirror and hold it up to the sun, and the sun's rays would be reflected from it, and then, without losing that reflection, we would turn it around until the rays flashed in the face of some playmate.

The Christian life is like that. By prayer, by fellowship, by worship, by all the means of grace, we maintain a relationship to God, a fellowship with him. We are drawn up to him and he comes down to us, and our faces and our characters glow with the reflected image of Christ, the great Saviour and redeemer of the world. And then we go about in life and we reflect that in the faces of others: not obtruding it, of course, but it just shines out from us, and men see that we have been with God.

Manifold Fruit-Bearing.

The next is a beautiful petition, "That ye

may bear fruit in every kind of good work."

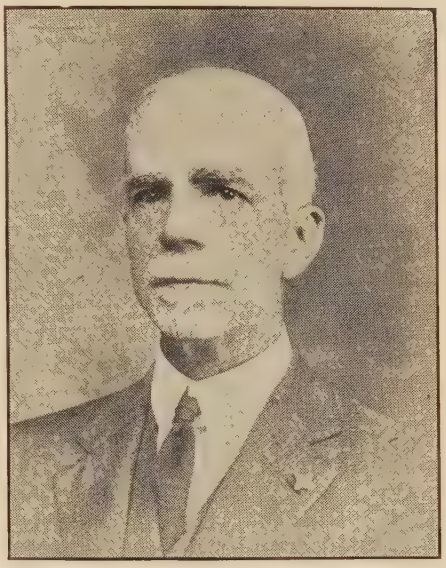
Manifold fruit-bearing is the third petition here: and that suggests to me that when a life is joined to Jesus Christ it spontaneously produces every kind of spiritual fruit. The character blossoms with all the graces at the same time.

You remember how Paul puts them together. The graces come in flocks,—love, joy, peace, long-suffering, gentleness, meekness, and so on. Whenever one comes they all come. It is like the buds that come out on a tree. The life within produces all of them. Bearing fruit in every way and in every relationship. In other words, when Christ comes into a human heart, and when Christ comes into a community, there is an outburst of life in manifold forms. Life manifests itself in every kind of fruit-bearing.

Sometimes there are epochs or eras in history when this takes place. It reminds one of the coming of spring after a cold, hard winter. You know how it is here in New England in January and February, and sometimes until late in March: how the snows cover the ground, and the ice congeals everything. You have a longing for the coming of the soft breath of spring. And some morning, perhaps late in March or early in April, you step out on the front porch and you feel a soft touch on your cheek. It is the south wind. Out there in a tree you see a robin, and you say, "Spring has come!" Generally it has come: not always. But that is what you say, and it soon comes if it is not there that morning. Then by and by, what happens? Life is busy out in the earth. It pervades all nature, and the grass begins to grow green, and you see the crocus, and the leaves begin to peep out. You see the farmer working in his field, and by and by you see all kinds of vegetation and fruits beginning to show themselves. In other words, all nature has felt the gift of life.

Christ makes life known to his church in the same way as he did in the early days when he breathed on the disciples and said to them, "Receive ye the Holy Ghost," and the Holy Ghost comes, and power comes, and life comes.

There have been eras in the history of Christianity when that has been a marked feature. If you go back 100 or 125 years from today you get to one of those periods.



Dr. Edgar Y. Mullins of Louisville.

There was something strange about it. It was the period of John Wesley and William Carey. It was a period when there had been a long winter of deism and rationalism. There had been a long period of unfruitfulness in the church of Christ. Men were longing and praying for the coming of new power. And then what took place? There came from some strange source a new sympathy in the hearts of men for the neglected ones in the great cities and in the country places of England and America, and there was raised up an apostle of evangelism in John Wesley, also in Whitfield and others, and that marvelous movement known as Methodism started.

About the same time there came a deep concern for the neglected children in the streets and slums of the great cities, and there was inaugurated a Sunday school movement, and there came an apostle of the Sunday school known as Robert Raikes, and that great movement has been gathering momentum from that time until this, and today it is a great power sweeping over the world.

But it did not stop with the love for the neglected masses or for the neglected children. It went out toward the prisoners in the prisons and jails, and there was raised up an apostle of prison life in the person of John Howard.

It did not stop there. It went out toward the slaves that were scattered abroad over the earth, and there was raised up an apostle of emancipation in the person of William Wilberforce. That mighty movement did not end until slavery was abolished in all the Anglo-Saxon countries, and today practically every part of the world is free of it.

But even that did not spend the forces of this mighty tide of life that had come upon Christian people everywhere. It went to the heathen yonder, across the Atlantic and across the Pacific, and there was raised up an apostle of missions in the person of William Carey, the consecrated cobbler in England, and he inaugurated the movement that has gained tremendous momentum since his day.

What was it? I take it that because these things came all in the same general period of Christian history it was because Christ had once more drawn near to his people, and had said unto them, breathing upon them, "Receive ye the Holy Spirit!"

Oh, my brethren, I sometimes feel that we are on the eve of such a return of Christ's power to his people today! There has never been a time when false philosophies were more rife, when youth was more tempted and more led astray, and when men of faith were more baffled and tempted to doubt than they are today. There was never a time when rationalism in its cold, irreligious and atheistic forms was a greater hindrance to the spiritual life of mankind than in the day in which you and I live. Such emergencies and crises have been the occasions for Christ's return in power. Where people believe in him and trust him and pray to him with an intensity and breadth and depth and height and power that Paul had here, he always comes back to them, he always breathes upon them again, and the power that was lost is restored.

God grant that it may be true, and that once more the Christian world may have a great revival of his grace and power amongst us!

Manifold Power.

The fourth petition is a petition for power: "That ye may be strengthened with every kind of power."

That suggests that Christian ministers need all sorts of strength to make us powerful in our spiritual life and relations. Most Christians are lopsided in their development, one-sided, if you will. You remember the prophet said of Ephraim, "He is a cake not turned." Every housekeeper knows what an unturned cake is. It is a cake that is cooked on one side and raw on the other. Many a Christian is cooked on one side and raw on the other, that is to say, he is strong on one side of his character and weak on another. He is strong in one relationship in life and weak in another. He is strong enough so long as he is surrounded by the usual influences of his home church, but weak as water when he gets away from those things. Sound and upright and strong amid family surroundings, but when he goes away to a summer resort his religion seems to just ooze out at the ends of his fingers. He has not cultivated himself so that he maintains a steady pace in the Christian life. Strong in walking the straight and narrow path of orthodox belief, that is easy: but weak as water when temptation assails the senses.

Now, what Paul wants here is that Christians shall realize that it is altogether possible that a man may have symmetrical development in the spiritual life, and that all the weak-sidedness of the Christian may be made strong. What Paul wants to say is that there is no temptation which can come to us anywhere, at any time, which cannot be met by the power that Christ will minister to his own.

How I sympathize with young men or young women going for the first time into the city! The boy was raised on a farm. He had good influences and teachings. He led a regular life. He had no serious temptations through his companions, or otherwise. He goes into the great city and suddenly he meets an entirely new situation, and ofttimes before he knows it he has succumbed.

I have seen a tree growing on the edge of an embankment with the soil washed away entirely from the roots on one side while on the other side the roots gripped the earth. So long as the wind blew from the strong side of the tree it stood, but when a gale came from the other side it was laid low. So with the boy or the girl who goes to the city unprotected by the sort of strength that the apostle is here speaking of. God help us that we may lean upon him, so that in all our relationships we shall be strong!

But leaving this behind, may I emphasize

the fact that Christianity is a religion of power? Many people imagine that it is nothing more than a new instalment of good advice, that all that Christianity is is a rule of life, an ethical program; that it tells you what men ought to do, and men are left to do those things in their own strength. But I assure you, my friends, that Christianity is not a time-table. It is a locomotive. You cannot run a train by a time-table. It is a convenient thing, but it is not the motive power. You must have a motive power to carry out the program of the time-table.

Christianity is power. "I am not ashamed of the gospel of Christ," says the apostle Paul, "for it is the power of God unto salvation." Power, that is what the man wants and needs who yearns to live a Christian life! That is where he knows he needs to be ministered to. He is conscious that in his own strength he cannot attain unto it. The apostle comes in this prayer to assure us that we may have that. The man who doubts that Christ can give him strength to live a Christian life, and hesitates to become a Christian, ought to read this prayer and ponder well this petition in the prayer.

You have heard the story, perhaps, of the man who told of his experience with philosophers and then his experience with Christ. He sought everywhere for peace of mind and heart. He sought everywhere for some power that would deliver him from himself and from his sin and his bondage, and he did not find it. He said:

"I was like a man in a deep, dark pit, sinking. The philosophers came along and offered me their advice. It did me no good.

"While I was there, struggling in the deep, dark pit, Mohammed came along and looked in. He said, 'I am sorry for you, my friend! Here is a copy of the Koran. Take it and read it, it will do you good!' But it did not get me out of the pit.

"Then Confucius came along and said to me, 'I am sorry for you. Here are some philosophies I gave to the chosen long ago. Read them and they will do you good!' But Confucius passed on and left me in the pit.

"By and by Buddha came, gentle, tender Buddha, and he looked in and he preached to me his doctrine of self-denial and renunciation, and said if I would do that some day I would attain unto Nirvana. But he left me in the pit.

"Plato came and looked in the pit, and he gave me a speculative philosophy, and gave me good advice, and said, 'My friend, if you ever get out of there I will tell you how you need never get into the pit again.' But Plato went on his way and failed to give me any help that would get me out of the pit.

"The more I struggled with the advice of these philosophers who came and told me what to do, the more deeply I sank in the mire.

"One day when I was in despair I heard another who came and he looked down on me in the pit, and he said with a gentle voice, 'Wouldst thou be saved?'

"I said, 'Yea, Lord!'

"'Wilt thou trust me to save thee?'"

Then he said: "I saw his hand had in it the print of a nail, and I said, 'Yea, Lord!'

"Then, without any advice, without any command, without anything save his grace and love, he stretched his omnipotent arms down into the pit where I was, and he lifted me up out of the awful pit and the miry clay, and he set my feet upon the rock, and he established my goings. He put a new song in my mouth, even praise unto our God."

My friends, Christianity is power! It is not merely good advice, nor an ethical or social program, but it has all those things in it.

Manifold Patience.

The last of these petitions will surprise you if you have not studied this prayer: "Unto every kind of patience, with long-suffering and joyfulness." Manifold patience.

Here, says someone, the apostle has come to an anticlimax. He has been talking about wisdom and pleasing and fruit-bearing and power, and now he drops down to that humdrum virtue—patience.

My friends, if we did but know it, patience is the very ground of Christian character! Patience means steadfastness in all the things he has been talking about. Patience is that quality in the Christian which makes him like the ship that zigzags its way against tide and wind and current with its prow ever pointing toward the haven yonder.

Patience is steadfastness in Christian living. These early Christians needed it because they were persecuted. Thank God the day of persecution is over, but we need patience just the same.

We need it in our Christian work, perhaps in our Bible classes. We pray for the conversion of our pupils. Hope deferred makes the heart sick. We wonder if God will ever answer prayer. We need patience to know that in due season we shall reap if we faint not. We need it as we look out upon the world and see how slowly the kingdom comes. We need to go back to the Book of Revelation and see what a marvelous thing it is there, and how through the long stretch of the ages the conflict goes on, but at last the victory comes.

We need patience amid the petty cares of life, the irritating circumstances. Did you ever have to work side by side with a person who always stroked you the wrong way? You need patience then. Did you ever have to stand behind the counter, or work in the same office with some one whose disposition matched yours as vinegar matches the teeth? I have. You need patience when that is the case.

A Christian woman said she had a door in her house that gave her a world of trouble. She lost her temper a dozen times a day. When she shut it it would fly open. When she opened it it would shut. It would not stay the way she wanted it. She had all the carpenters in the neighborhood come in and work on that door. None of them did any good. Finally, one of the best of the carpenters said:

"Madam, that door is going to misbehave until the end of time unless you tear down this house and rebuild it."

She said she sat and looked at the door, and said: "Am I going to lose my temper to the end of time over that door?"

Then and there she resolved that that door should be the means of grace. Out of it she developed patience and steadfastness and humility and trust.

My dear friends, there is a swinging door somewhere in your life! I do not know what it is, but it is there. Make of it a means of grace to lift you to the future!

We need patience in old age. As we get old we ought to remember that the most fruitful time in our lives may be our old age, even when we are laid aside from active work and can do little. "They also serve who only stand and wait."

I have known old people in my own household and in other households who, when they were doing nothing in the outward sense, were doing more than they ever did in all their lives. They were simply centers of radiant energy and power. Character had become so wondrous and mighty that the grace of God was emitted from them.

I have sometimes felt that life is like an old wood fire. Youth is like the early stages, when you have just kindled it, mostly crackling and noise and smoke, not much heat. Middle age is when the fire has burned into the green logs and a great deal of heat has been generated, and the smoke and the crackling have diminished. Old age is the later period of the fire, when the logs have been burned to a live coal. There is no longer any smoke, and no longer any noise. It is just intense heat, and then you have the best fire of all.

Thank God for the cumulative power of grace in the human soul! Thank God for its energizing force that goes out into the lives of the young round about! If we ever get impatient with them let us remember that they are just drenched with divine life and power, and when they go, as they will shortly, there will be a cold, cold hearth in that home.

Patience in Christian living is not the ordinary thing people think of. You notice it is "with every kind of patience and long-suffering, with joyfulness." Patience is not, in the Christian sense, silent submission. Patience in the Christian sense is not surrender to a blind fate, like the Stoic philosophers used to teach. It is not just the attitude of "Grin and bear it." That is not Christian patience. You may submit to a thing because you cannot cure it, but that is not Christian patience. Christian patience is a radiant, glorious thing. "Patience and long-suffering with joyfulness."

Mere patience eats the fruit of affliction and says: "It is hell. I will eat it."

Long-suffering eats it and says: "I will eat it. It is tasteless."

Joyfulness eats it and says: "It is sweet!"

"Patience and long-suffering with joyfulness." Patience endures, but endures under protest. Long-suffering endures until the protest is over. Joyfulness endures, and seizes the harp and strikes the strings with swift fingers, like David in exile, and sings and shouts aloud.

The apostle says: "Giving thanks unto the

Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

That is the background of the Christian life. Whatever be the outward circumstances, whatever be the toils and trials and difficulties and struggles through which we have to go, there is the fixed and everlasting fact that God is our eternal Father, and we are his undying children. He has redeemed us and translated us and made us his own forever and forever!

The Essential Demand of Christianity—Faith.

Rev. John McDowell, D. D.,
Secretary Presbyterian Board of National Missions.

The importance of knowing the essential demand of Christianity grows out of the confused and contradictory teaching given in our day on this vital subject by Christian teachers.

Some tell us that Christianity is the fulfilment of duty. This settles it in the conscience, and morality becomes the essential demand. Others insist that Christianity is the acceptance of certain doctrines. This locates it in the reason, and knowledge becomes the essential demand. Still others argue that Christianity is a state of feeling. This settles Christianity in the heart, and thus emotion becomes the essential demand. The philosopher, the theologian, the mystic can each make a good case, for each without doubt presents a phase of Christianity. No one of the three can exclude the other two, nor can all three include a full-orbed New Testament Christianity. Morality, knowledge and emotion are the favorite forms and customs of Christianity.

As usual we must turn to Jesus Christ for full and final teaching on this practical subject, and to our textbook, the New Testament, for the teaching of Jesus Christ. Let us note:

(*A*). *The teaching of Christ in the Gospels on the essential demand of Christianity.*

(1) Christ's appeal was always for faith: Mark 11. 22, "Have faith in God"; John 14. 1, "Ye believe in God: believe also in me"; John 14. 11, "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake!"

(2) Christ's commendations were usually for faith: Matthew 8. 10, "Verily I say unto you, I have not found so great faith, no, not in Israel"; Matthew 15. 28, "O woman, great is thy faith!"

His condemnations were usually for the lack of faith: Mark 4. 40, "And he said unto them, Why are ye so fearful? How is it that ye have no faith?"; Matthew 6. 30, "Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Christ prayed that the faith of his disciples might not fail: Luke 22. 31, 32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not!"

(3) Christ's healing benefits were dependent upon faith: Mark 5. 36, "He said unto the ruler of the synagogue, Be not afraid, only believe"; Mark 5. 34, "And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague"; Matthew 9. 29, "Then touched he their eyes, saying, According to your faith be it unto you!"

(4) Christ made faith the medium of salvation: Luke 7. 50, "And he said to the woman, Thy faith hath saved thee: go in peace"; the power to do the work of God, John 6. 29, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent"; the secret of doing the impossible, Matthew 17. 20, "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

(*B*). *The teaching of Paul in his epistles.*

In Romans 5. 1 he says we are justified by faith; in 2 Corinthians 5. 7, we walk by faith; in Acts 26. 18, we are sanctified by faith; in Galatians 2. 20, we live by faith; in 1 Corinthians 16. 13, he pleads with Chris-

tians to "stand fast in the faith"; Galatians 3. 11, the just shall live by faith; Galatians 3. 26, "For ye are all the children of God by faith in Christ Jesus"; in 1 Corinthians 2. 5, he prays that their faith should not stand in the wisdom of men, but in the power of God; in Ephesians 2. 17, that Christ may dwell in their hearts by faith; in Philippians 1. 25, "I know that I shall abide and continue with you all, for your furtherance and joy of faith."

(*C*). *The teaching of the Book of Hebrews.*

Chapter 11. 1-40 insists that faith is the source of all the power and the secret of all the achievements of the heroes and heroines of Old Testament history. Chapter 11. 1 defines faith as the power that gives reality to unseen things, and in chapter 11. 6 the writer asserts that without faith it is impossible to please God.

(*D*). *The teaching of John in his epistles.*

1 John 3. 23, "And this is his commandment, that we should believe on the name of his Son, Jesus Christ"; 5. 4, 5, "This is the victory that overcometh the world, even our faith"; 5. 10, "He that believeth on the Son of God hath the witness in himself"; 5. 13, "These things have I written unto you that ye might believe on the name of the Son of God."

This review makes it evident that the New Testament abounds in teachings which directly emphasize the virtue and indispensableness of faith. When Christ made his appeal to the individual he always addressed himself to faith. Faith was the first and last demand he made on men. The word was always on his lips. It was the core of his thinking and the keynote of his preaching. The apostles insisted that faith was the root of Christian salvation, Christian character, Christian service and Christian hope.

It is not overstating it to say that the essential demand of New Testament Christianity is faith. There may be religion without faith, but it is not the Christian religion. What, then, is faith in the Christian religion, and why does Christianity make faith essential?

First, What is faith in the Christian religion?

(A). What faith is NOT, from the Christian point of view.

(1) Faith is not that easy optimism that thinks one can conquer difficulties by ignoring them. It knows the mountain of difficulties is there, and that it is real. One cannot live the life of faith by a process of self-delusion, for faith when it is Christian is always true to fact.

> Play no tricks upon thy soul, O man!
> Let fact be fact, and life the thing it can!

Jesus Christ did not heal the sick by teaching them that they were not sick, nor cleanse the sinful by teaching them that sin was a mere illusion.

(2) Faith, again, is not that dreary fatalism that saps the mental and moral vitality of the man who yields to its blighting influence. It does not say that the mountain is there and we have no power to change it or remove it.

(3) Faith, once more, is not that careless self-confidence that goes out to battle in its own strength, and without full preparation for the struggle.

Faith in the Christian religion is none of these things. Christian faith is the one faith in the world that can make no terms with self-delusion, or with fatalism, or with self-deception. It always asserts the supremacy of the spiritual, and insures deliverance of the soul from the tyranny of things.

(B). What faith IS from the Christian point of view.

Faith in the Christian religion is an act or an attitude of self-committal to God as revealed in Jesus Christ.

The supreme object of faith in Christianity is a person, and not a message. Of course, some kind of a message may be necessary for outlining the person who is the object of faith. But the object of heart-reliance to which faith is attached is a personality, and that personality is the incarnate Christ, the Saviour of the world.

Faith as set forth in the New Testament is an attitude of the will, a habit of mind, an instinct of loyalty which always responds to the summons of truth as it is in Christ, and the call of duty as it comes from Christ. Faith, when it is Christian, is a matter of consecration as well as affirmation. It is a power that holds one, rather than a form that one holds. The New Testament writers

make it clear that faith is a way of walking, not a way of talking; a way of working, not a way of loafing. It is a path to be followed, not merely a problem to be solved. Christian faith, in a word, is faith in Christ himself, not merely in the ideal he cherishes or the principles he taught or the cause he promoted. To believe in Jesus Christ is to do something more than think about him and to have an opinion concerning him. It means to bow before him in reverence; to take him at his word; to do his will; to begin walking in his way; to make the great surrender; to accept his teaching as true, and prove it by practising it. The man who so deals with Christ is the man who can be said to have faith in Christ in the New Testament sense of the word.

Faith is not the ground of salvation, but the condition. The ground is Christ, and Christ alone. We are saved by our faith, not for our faith. Saving faith is something more than belief of truth. It is trust and confidence in a person. Its final resting place is Christ. The New Testament is not the object of faith, but the revelation of the object of faith. "I know," says Paul, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him," 2 Timothy 1. 12. Indeed, faith does not become Christian until it is rooted and grounded in Jesus Christ. Faith in the church will make one a church member, faith in a creed will make one a theologian, faith in a sacrament will make one a ritualist, faith in a code of ethics will make one a moralist, but not until faith is rooted and grounded in Jesus Christ is one a Christian.

There may be faith apart from Christ, but not Christian faith.

Second, Why is faith essential in Christianity?

(1) Because faith is the faculty that brings sinful men into possession and enjoyment of the benefits of Christ's salvation. Faith is the hand of the heart. It appropriates the gift Christ offers.

Faith in its intellectual element is receptive, and believes that God is; in its affectional element faith is assimilation, and believes God is a rewarder; in its voluntary element faith is operative, and actually comes to God in loving trust and obedience.

Faith, then, is a taking of Christ both as Saviour and Lord, and includes both appropriation of Christ and consecration to Christ. Faith is giving as well as taking. "Saving faith," said President Hopkins, "is the consent of the will to the assent of the understanding, and is commonly accompanied by emotion."

(2) Because faith is the controlling element in life.

A man's life depends more on his faith than on anything else. Faith governs conscience, faith governs the affections, faith governs the judgment. From all this it follows that faith governs the conduct.

Mark you, it is not only the Christian whose conduct is governed by faith! Every man's conduct is. It is only the Christian whose conduct is governed by faith in Jesus Christ. Every man's conduct is determined by either his conscience, his affection, or his judgment, and therefore every man's conduct is determined by his faith, since faith governs all three. Christianity makes faith the essential demand, rather than knowledge or patience or honesty, because faith controls and directs the entire man.

When a foreign power treats with the United States it does not enter into negotiations with a city mayor, or a governor of a state, or a trades' union, or a bankers' association. Why not? Because none of these represent the whole. Each may have considerable power, but none of them can speak or act for the nation. So in Christianity salvation is not promised to knowledge or sobriety or benevolence or any of the single virtues, but to faith, the controlling and directing power in human life.

(3) Because faith is the faculty of knowledge in the spiritual world. It is the power that gives reality to unseen things.

Every sphere of life has its organ of knowledge. The eye is for the visible, the ear for the audible, the hand for the tangible, faith for the spiritual. There is a sphere where sight is the instrument of knowledge, there is another where faith is the instrument. We must not exchange our instruments. You cannot see the spiritual. You might just as well expect to hear a picture or a sunset. Jesus Christ insists on faith for the same reason that the mathematician insists on the sense of numbers, the artist on the sense of beauty, the musician on the sense of sound: it is the means of knowledge in the spiritual world.

(4) Because faith is the bond of union which unites personalities.

All real unions are unions of faith,—the parent and child, the husband and wife, the pupil and teacher, the soldier and the general, the friend and friend. God and man are no exception to this principle. Between faith and God there is the same correspondence as between the eye and light, the ear and sound. Faith proves God, and God demands faith.

(5) Because faith is the permanent energy of the soul, the secret principle and power of continuous spiritual activity.

Every great life and every great movement for the well-being and welfare of mankind have been rooted in faith. The 11th chapter of Hebrews never would have been written were it not for the power of faith. Man cannot live without faith because he lives in a world the complete explanation and use of which is beyond his grasp apart from faith. A man may exist without faith just as the animal does, but he cannot live. The secret of all spiritual growth and achievement is faith. No one can do without some kind of faith, and no one has the highest kind of faith until he has the Christian faith, faith in Jesus Christ.

Faith is more, much more, than an act of appropriation. It is a spiritual energy, a dynamic working to practical ends. It is the driving wheel in the engine, yea, it is the propelling power that sets the driving wheel in motion. Tolstoi said, "Faith is among the forces by which men live." It is THE force by which Christians live. The power of faith is found not in the mode of believing, but in the object believed. The object of Christian faith is Jesus Christ. Faith becomes mighty to save when it takes hold of a mighty Saviour.

(6) Because faith is an index of character.

All of the appeals of Christ were made to the faith-faculty in man, all of his promises were to faith as a quality of character, not to persons. It was to "whosoever believeth," "whosoever confesseth," "whosoever followeth," "whosoever loveth" that Christ offered himself and his kingdom. History and experience prove that faith in Christ, when it is real, fires life with the energy of a great love, expands and enriches the mind, gives suffering and sorrow a divine setting, and fills the soul with an unconquerable hope. Faith in the religion of Christ, in its final meaning, is a spiritual act, and as such is an index of the nature and character of man. Not to see any beauty and glory in Christ is no indictment of him, but a terrible indictment of the one who admits it. When one admits that he sees no grandeur in Niagara Falls he casts reflection on his own lack of appreciation, and not on this world-renowned phenomenon.

Christ divided men into two classes from the viewpoint of religion (not morals),—those who had faith in him and those who did not. To see Jesus was not a matter of sight, but of faith. Sight only showed Jesus as a Jewish peasant, and therefore Jesus said once to the Jews, "Ye also have seen me, and believed not." God was always made visible and real to faith as it looked upon Jesus Christ. "I know Christ," said Browning, "by the direct glance of the soul's seeing, as the eye sees the light."

Faith admits us to a real, not an imaginary fellowship with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," Romans 5. 1, 2.

Faith is the assertion of spiritual freedom. It is the first adventure of the soul. Make that adventure towards Christ, and the soul will know it is alive, character will find its highest ideal, and life its supreme satisfaction!

"Faith," says Prof. T. H. Green, "is the communication of the divine Spirit by which Christ as the revealed God dwells in our hearts. It is the awakening of the spirit of adoption whereby we cry, Abba, Father!"

"Strong Son of God, immortal love,
Whom we that have not seen thy face
By faith, and faith alone, embrace,
Believing where we cannot prove."

—Tennyson, "In Memoriam."

O Lord, support us all the day long of this troublous life, until the shades lengthen, the evening comes, the busy world is hushed, the fever of life is over, and our work is done! Then, Lord, in thy mercy grant us safe lodging, a holy rest, and peace at the last through Jesus Christ our Lord! Amen.

Hard-Headed, But Not Hard-Hearted.

Experiences on the Kru Coast, West Africa.

Rev. Walter B. Williams.

At a communion service there sat a Kru father and son, the son a school boy on the eve of leaving for Sierra Leone for a long absence. The father had been kind to me and to the church, but he was living with many wives. He came with his son and knelt beside him at the Lord's Table. I had to refuse the cup to him and give it to his son alone. It was bitterly hard for me to do,—I love that Kru man,—but it was the church's law and my duty in such a case. I had to be hard-boiled!

I sat in a boat one day listening to some Krus talking about a new white man who had come into that section of their country to do missionary work, a young man from Scotland. They were saying it was fine to have this white man come, because they could borrow money from him, free of interest, to settle their many woman palavers. I listened to their comments on this young missionary's adventure into their country. In their eyes he was a cheap banker for them, —no more. These people later said I had "spoilt" their white man by enlightening him on some points he needed to know. The spiritual part of the good Scot's adventure was only a side issue with them.

The Kru motives for calling a white teacher or missionary are mixed motives indeed. Often they get white men to come and live in their towns for prestige, so that they can make the bush tribes pay extra toll for sheep, goats, cows, to pass through their country because of the white man's presence in their midst. Usually roads are safer to travel on after his advent, so they make his presence a source of revenue. It is usually with the Krus a question of money palaver, and they make the white man pay well for the privilege of doing work which is for their own good. We have suffered much in this direction ourselves.

"Send we a teacher to open we eye!" they plead. Softly and quietly within their hearts they mean, "We will open the white man's eye first." There is little yearning on their part to walk a new and strange road. They try to teach the teacher they have called to walk in their road, and to pay them well as they allow him to do so. They have motives behind motives in calling teachers and preachers to instruct them.

There is another motive,—quarter pride. If one tribe's quarter or borough gets a church or a school, all the others will follow suit, not because it is good or bad, but because they also want the prestige it seems to bring. Thus they commercialize every agency for their mental and spiritual good.

With this in mind, when we get a call to a new section we sit down and carefully consider the purpose of this call, and who it is that calls us, then we visit this section and take our bearings. If there are plenty of young children there, we consider the call valid and start to operate. But first we ask the town for something difficult to obtain, like a sum of money, or first building a new house for the teacher or preacher. If they do this, then we know the call is sincere and there is hope for a successful work there. Never, never, never do we take just "mouth palaver." To one town that called for a preacher I said, "Bring $15!" This amount was difficult for them to obtain, but in less than three months they brought the money and got their man.

No "Poor, Benighted Heathen."

In 22 years of African experience I have never found a "poor, benighted heathen." The Krus are the shrewdest of the shrewd in this world's sense. They can outwit you at every turn in any bargain of trade, or in talking a palaver, if you don't look out. They may be "poor, benighted heathen," as Kipling says, but they are first-class diplomats. I have never met their equal in this direction.

All of which is a preamble to the statement that in order to do really helpful and constructive work among the Krus you have to be hard-boiled: in other words, act upon a proper knowledge of them. When I first came here I was humiliated and disgusted with their ideas of a perfect specimen of a missionary. It made him a fool or an idiot, one whom they could deceive or twist to suit their purposes, who, because he was a "God man," must not open his mouth in protest, but submit.

Now the African has a disgust for a

weakling, and utter contempt for a man who fears. I was once in the town of Dewh when a so-called "prophet" came along. The colored minister there drove him out for disturbing the peace. The old heads of the town said to me:

"If that man was really a prophet and had a message from God he wouldn't let a man run him out of this town as your preacher did!"

They were right. The Krus love a strong spirit and a good, courageous fight.

The adjective hard-boiled is a strong, gripping one. We can be kind-hearted without being Pecksniffian. We must have the patience and love of Little Dorrit if we would succeed in reaching these folks, and the force driving us to seek the lost as Peggotty sought Little Em'ly. Seek we must if we would win them. Paul could be hard-boiled enough at times. Read his letters to the Greek churches concerning women and false leaders, and see for yourself! Even Jesus Christ could be stern with the untrue church members of his time. Firmness and truthfulness are not creatures of cowardice: they are factors making up the modern term, hard-boiled. Yet Paul could grieve over his churches like a mother over a dead child, and the Lord Jesus shed tears at the tomb of Lazarus and over Jerusalem, though he spared not to tell the elders of her Temple that they were the children of Satan. He didn't fear to call things by their proper names. No weakness was found in any prophet of the Most High either. In matters of right and wrong they were all hard-boiled.

God and nature and climatic influences usually combine to suit life to the different races of men and to their well-being in their own lands. The Kru man understands the Kru man, and for 22 years in West Africa I have tried as a missionary to guide the Africans, but never to lead them. To be hard-boiled does not mean to wield the big stick. Nor does it mean to be hard-hearted. It does mean, as Albert Payson Terhune puts it, to be hard-headed; not to let your sympathy nor your sense of diplomacy weaken you into passing over what is wrong.

A case in point was the stealing of my helmet the day we landed in Nana Kru, strangers and pioneer missionaries. I had no other sun helmet, and it is death to a white man to live in the tropics without this protection. While leaning on the rail of a steamer, which had come to anchor three miles out from Nana Kru, my helmet blew overboard. Canoes were beginning to gather around the ship, and one canoe made for the helmet, which was bobbing in the water. I walked down the gangway to be ready to receive it as it was hauled out of the sea.

On reaching it, one man forced the helmet under the water with his paddle, then drew it in, put it in the bottom of the canoe, and disregarding me altogether began to paddle off as fast as he and his mate could go in the direction of Newer Point, some miles away. Fat old Captain Toedt chuckled and said to Mrs. Williams:

"Madam, I am sorry for your husband, but he will never see that helmet again!"

I did not agree with the captain, because I happen to know the right way to deal with such palavers. Turning to some Kru boys who were watching, I asked them if they knew the names of the men in the canoe, and what families they belonged to. They said they did, and told me. Nothing more was necessary. I could talk the palaver when I went ashore and get back my helmet with this information at hand. But several Kru men from Monrovia were so stirred up over the mean trick that they leaped into a canoe and started in pursuit. The thieves glanced over their shoulders, saw them coming, saw them gaining on them with every stroke of their sturdy paddles. Foreseeing the end, the thief suddenly tossed my helmet into the sea, and the Monrovia boys picked it up and brought it back to me.

My first interview ashore with the native preacher, who had been sent ahead of my coming by Bishop Scott to get things ready for me, revealed that the thief was a member of the church he had gathered in Nana Kru, and had practised in his choir only the night before! Getting ready to welcome the coming missionary with hymns of rejoicing!

First impressions are important. Would it be diplomatic to punish this offender at the outset of my work and perhaps antagonize the Kru people, or would it be wiser to pass over the stealing? I was hard-boiled, my friends, and I punished that "poor heathen" for stealing, and felt that I was doing the Kru race a kindness in the bargain by preventing future thievery. Just as, to return to my opening paragraph, I refused the

communion to one of my closest and truest Kru friends rather than condone polygamy and adultery.

It is true that backward people have mixed motives for calling teachers and even missionaries. It is true I have never yet found a "poor, benighted heathen." On the contrary, I have found them wide-awake heathen in this world's wisdom, in taking care of themselves and furthering their personal interests, in making deals and striking bargains. But spiritually, yes, they are blind to their best and lasting interests.

When we came to Nana Kru the call went forth: "It is time for we to eat! The white man has come." Which meant, they expected to get something for nothing. All prices went up. The white man was expected to pay double what the black man paid for everything he bought on the Kru Coast. "Give to him because he has come to help them?" On the contrary, it was he who must give to them because "white man has plenty things" (a settled conviction that is one of the curses of Africa!). Wise Bishop Scott warned me not to give everything away. "Let them work for themselves!" he urged, and he contended that nearly every colored student from West Africa has been spoiled in the U. S. A. by well-meaning but unwise people. This hard-boiled missionary refused to be plucked too easily. Which is one reason that out here they like new people to come and go all the time, so as to keep their hands nimble for the plucking business.

I have never let stealing go unpunished. We have always let the native custom rule in this matter, and their laws are strict in punishing offenders. We have never taken anything in the way of fines from the Kru people. We let the Krus judge the palavers, put the fines on the culprits, and keep everything they get from the case, so that stealing is now almost unknown here. Some missionaries would not agree with me in this. I am accused of being "hard-boiled." "God is love," they gently remind me. He is also "a consuming fire," I remind them in turn.

To let wrongdoing pass without punishment the African regards as weakness on your part, and he has an absolute disgust for weakness. And the teaching is bad for future generations. And, I might add, for the next missionary. At one appointment on the Kru Coast my life for a time was miserable because my predecessor had allowed the natives to steal him out of house and home without punishing them. They tried it on me, as a matter of course, but I proved to be hard-boiled, and after a season a reign of honesty began. No amount of begging influences me in this direction. We tell them:

"God says, 'Thou shalt not steal!' We tell you the same. Your own country laws say the same, too. Therefore you are without excuse. Take your punishment! Pay! Sin must be covered."

To "cover sin" is a country term, meaning blotting out or making amends for broken law, or restitution.

Men come to us all the time with wondrously pitiful stories about other men breaking God's laws. We listen to them, and sometimes laugh right out because "I" can see through to their motives. Not righteous sorrow for another's sin. What they are after is to use the missionary as the big stick to flog their enemies with. They don't care a cent about the breaking of God's law: what they are after is to "knock that other man down." Often in the past I have fallen into serious trouble before I realized how they were using me to further their personal ends. But experience is a good teacher. They may be "poor, benighted heathen," but they are first-class diplomats, and they can show their slower-witted, pale-face brother a trick or two.

In Africa you must be hard-boiled if you wish to stay here and be respected and loved by the people, and accomplish any lasting good. There is on furlough now one of our colored Americans, a woman missionary whose first-term work out here came under my observation. It was excellent work, and I consider much of her success in this new and difficult field is due to the fact that she possesses this indispensable quality of being "hard-boiled," without in the least losing her personal charm and womanliness.

My eye is always and forever upon the future. I do not trouble myself much about whether people like me or not in the present. My star of hope is the future church, for which I am training the young people on the Kru Coast. They are in a primitive condition. They need wise and loving teaching, and the firmness that commands respect. They know that I have some influence among

the Krus and Liberians alike, and they seek my aid in many matters, so I am compelled to be hard-boiled to keep the respect of the ruling class as well as of the natives. Hard-boiled, yes, but never hard-hearted. Liberian officials have told me many times that the Krus say, "Williamu is kind, but hard-headed too much," meaning they cannot turn me about as they desire. They never accuse me of being unjust, for as soon as I find I have made a mistake I try to make it right and I ask their forgiveness frankly and quickly. They call me their "Big father," the "White Kru man" (Kru inside), and in fact the Liberians do the same. They say, "Williams is a Liberian all but his skin." I love with a great passion these good folks out here, and am at their service at any hour, day or night. When trouble catches them they will come even at midnight for me to help. I have never refused.

A Pagan Chief's Prayer.

One of the most trying things a missionary meets with is that the natives regard him as a bank. And if the missionary is not hard-boiled along this line he is in for infinite trouble. When these native people have been in distress I have loaned hundreds of dollars to them, without interest and without security, and I can truthfully report I have seldom lost my money. Sometimes they have been slow, but they have paid me in the end. I would sue them if they didn't, and they know it. I am kind to them when they need kindness shown, and am patient with them, but I am hard-headed in insisting upon honest dealing in return, and hard-boiled enough to sue them if they will not pay.

A certain chief named Nuah had borrowed some money from me when the annual tax collectors came around and he was desperate, but he was very, very slow in paying it back. One Sunday I was holding an open-air service in his town. This man chanced to stand close by me as the entire congregation was at prayer, and with closed eyes this pagan chief was praying as earnestly as were the saints. I began to listen to what he was asking of God, and this was his petition:

"O God, make this white man blind! Make this white man forget the three pounds I owe him! I beg you, God, make him forget it so he won't humbug me to pay him back!"

That's an actual fact. I gave that man just seven days to finish the palaver, and before the time was up I received mine own without usury.

In dealing with the Krus these many, many years my procedure has been thus:

(1) If they steal, I let their own kind judge the case, and I usually find them right in their conclusions;

(2) If they break the law, I let their native lawyers or rulers condemn or acquit them (and pocket the fines);

(3) If the moral law is broken, I let the native church people consider the case, never putting myself forward, and I uphold them in their decisions, for I find they generally judge correctly in these cases. Methodist Krus truly find their free self-determination in the Methodist Episcopal church. But it has taken years of most careful, firm training to secure this proper balance of judgment, and to get our Kru people to see the exact viewpoint of justice to enemies and friends alike. To a large degree this has been accomplished. But the missionary has had to be hard-boiled when it comes to stealing, immorality, sabbath-breaking, etc., —hard-headed, but never hard-hearted. It would be impossible for him to be so if he truly follows his Master.

If we were to let wrong pass because of softness of heart, or the desire to be well spoken of by men, these Krus would soon lose respect for us and for our teaching, as they have already done upon this Coast with the Roman Catholics. In any of my cases that come before either native or Liberian courts for settlement, they never call me into court to testify. They say, "If the Reverend says so, it is so. Pay!" This is some record in Liberia, after twenty years' residence here. I have been told in this section that I am the only man, white or colored, who can say that. However that may be, it makes us exceedingly careful to retain this confidence and respect which these African people repose in us. We have at times paid dearly in order to keep this trust in us, but it brings large compensation in the end. Our word is as good as a bond in this black country, mostly because we are hard-boiled but never hard-hearted.

There are still some people left in the

world who say, impatiently: "Oh, you waste your time working among the Krus! They'll never amount to anything."

Colored Human Cathedrals.

Well, I have found some beautiful and striking things happen among our good Krus which point directly to the deep, abiding presence of the Holy Spirit working in these colored human cathedrals, showing for all to see that God has not been wasting his time working among them. When these cathedrals are cleansed by the precious blood of Jesus they become wonderful dwelling-places for God's divine Spirit. Cleansed first,—born from above,—then they can entertain God as their guest. And to see God in a Kru man or woman is a rarely beautiful sight, worth spending 22 years in West Africa to bring about.

This past year some touching instances of the Christian Krus' devotion have gladdened my own spirit.

A poor Kru man out hunting had the good fortune to kill a small elephant and to sell the tusks for $18. Our Easter offering, which is turned in to World Service headquarters, was being taken at the time, and he put into that collection $10 for himself, $1.40 for his wife, and 48 cents for his child. This touched me more than anything that has happened of late, because of this man's dire poverty and need. Nothing but Christ's holy presence in his heart could produce such fruits as this giving. And that man's life is almost blameless, too.

Another Kru church member, Jacob Doeh, a Christian of long standing in our church, a man who has bravely endured much persecution on account of his religion, confessed to us in writing that he had yielded to temptation and had slipped. He wrote:

"I have done wrong, therefore punish me good! Make the thing hard and the road difficult to travel again! Sweat me good and plenty, so that I may never be found walking this evil road again!"

I made him pay $30 for this sin to the people whom he had made to suffer, though he was a poor man and a prominent church member and a faithful Christian. He paid it,—and gave the church a cow in the bargain. And he is today one of our respected Kru preachers. If everyone in the U. S. A. had to pay $30 for a moral slip there would be some cash let go.

Anna Nabeh had been sick, and was lying helpless, unable to raise herself on her bed. She is the wife of an ordained Kru minister, the pastor of Martha Nah Memorial Church. One Sunday morning a Grebo woman came to visit her and pray with her, and under the compelling force of the Holy Spirit she said to Anna:

"Jesus Christ has power to raise you up, but you must take his healing!"

Then she left her, and came to church. An hour later, as I was in the midst of my sermon, Anna Nabeh came walking through the church doorway, praising God. I looked at her. I couldn't make out what had happened to her because I knew that she couldn't walk, or even sit up unaided. Yet there she stood, saying:

"I am healed! Jesus has healed me!"

Alone in her house that Sunday morning she had reached out in simple faith and taken the Lord Jesus at his word, and had risen up, walked from the house up the hill to the church, a distance of perhaps a quarter of a mile, and was standing there, giving God the glory. Nor has there been any return of the spinal trouble, and this was months ago. It was wonderful to me.

There is Lewis Weah, one of our young Kru men, a church member for years in the Wissipo church. A splendidly built fellow, handsome in face, noble in bearing, erect as a flagpole. His whole family is in our church. One night I was holding a quarterly conference a mile or so from his village. He came to attend it, dressed in black clothes, white collar, and neat black silk tie. We had much to do at that conference, and it was late. I was riding horseback, and for fear an accident might come to the horse I waited until past midnight for the moon to come out, but the light failed me. I began to be anxious about crossing the rivers at this hour, for they were deep, swift, and with quicksands as well. But go I must in order to teach school in the morning, so I went on, warily, until I reached a river's brink.

There in the dark, in the water itself, stood a naked man, a fine, handsome chap, Lewis Weah himself, who said in a soft, musical voice:

"Teacher, I left the meeting quick in order to cross you over!"

He had been there for hours, waiting for

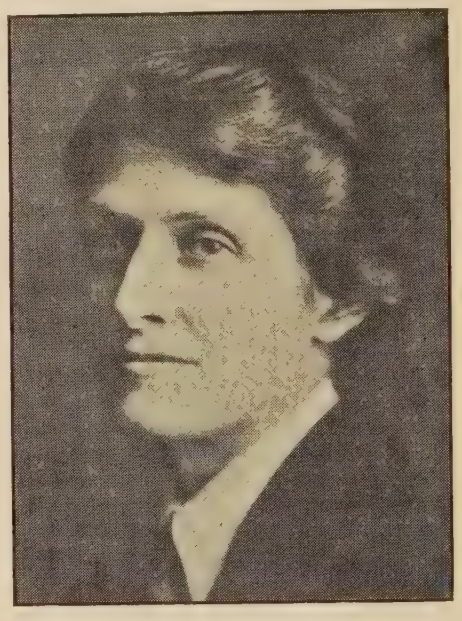
me in that naked state, in the dead of night, cold and all alone. He guided my horse through the dark and swift waters that moonless night: he knew the water well because he is a fisherman. He did it not for money, but because he is a Christian and my friend: and how grateful I did feel to him for this service! God bless him!

I have just come from a trip to his town, some twenty miles away. I went there to help that body of Christian Krus, who are struggling so hard to build an iron church, 46 x 25, to help create interest and financial support. We had private conferences among the leading members. That Sunday we gave the communion to forty at five o'clock in the morning. Afterward we took a collection for this church building fund, canvassing the audience one by one, separating each subscriber to the new church. When we got through there was not left a single soul who had not given. Even babies one month old had each given his or her 24 cents. This is our rule, that not one member of the family, no matter how young, is exempt from giving. Size has nothing to do with it. All must give. The most striking thing about this church was that little boys of the teen age, 9, 10, up to 14, had pledged and had already paid their pledges of 72 cents each. And 72 cents from them is like $75 from the U. S. A. Boys of 14 to 18 years of age had taken their Kru dugouts and gone 50 miles from home to fish with hook and line and to sell their fish that they might turn in their money to meet their church pledges of $2.40 each lad. Fish is the ice cream and chocolates of the Kru boy. To sell it and give the money to the church is self-denial of the truest kind.

I stood and stared, amazed at the efforts of these little fellows to do their part in building the Wissipo church. I can tell you, dear friends, such giving is a miracle of divine grace! Nothing but the teaching of the Old Book could bring it to pass out here. Whatever the ultra-learned are doing with the Bible at home, out on the mission fields of Africa we are sticking close to it, from Genesis through Revelation, and are preaching it as we find it there: and here are the fruits in Kru men, women, growing boys. Fourteen or fifteen years ago boys like these would not have stirred one muscle to raise funds for any church building. This particular church is under the fine management of an ordained Kru minister, who was trained in the Nana Kru Mission, and he himself taught these fine lads this Christian way of giving.

Truly there are many Kru people of whom this hard-boiled missionary can say with Paul: "I thank my God always for you, in my remembrance of you"!

New Principal of Northfield Seminary.



Miss Mira Bigelow Wilson, of the faculty of Smith College, has accepted an appointment to the principalship of Northfield Seminary, according to an announcement made by President Elliott Speer of the Northfield Schools. She will assume the office in 1929, upon her release from Smith.

Miss Wilson is at present director of Religious and Social Work and assistant professor in the department of Religion and Biblical Literature at Smith College. She received her A. B. from Smith, and the degree of Bachelor of Divinity from Boston University. She has been secretary of the Christian Association at Smith, instructor in the department of Religion and Biblical Literature, and class dean. She is a daughter of the Rev. Frederick A. Wilson, pastor emeritus of the Free Congregational Church of Andover, Mass.

Her advent to the principalship of Northfield Seminary will be associated in its history with the celebration of the 50th anniversary of its founding, plans for which are already under way.

Virginia Fresh Air Camp, Northfield.

It is found that children from the city are rather afraid to sleep in tents in the woods at Virginia Camp at Northfield, so it is proposed to erect summer cabins for sleeping quarters. The drawing herewith shows one

such unit. The size may vary, but a cabin measuring 16 by 24 feet, finished in smooth siding, screened windows with shutters, woodsy appearance, would accommodate ten children. It would cost about $500.

The camp already has a substantial central building that provides rooms for meals, indoor play, offices, kitchen, etc.

Virginia Camp is conducted by the New York City Missionary Society, in coöperation with the "Herald-Tribune" Fresh Air Fund, which pays the railroad fares of the children. Two groups of 50 girls are given a month each in July and August in the pine woods on a hillside overlooking the Connecticut valley. They are selected by the city mission churches, and they enter into the religious privileges of Northfield in addition to the usual holiday activities.

The camp has no endowment, and is supported by voluntary contributions. Would any readers of this paragraph like to share in this work by paying the cost of a sleeping cabin? Correspondence may be had with Mrs. W. R. Moody, East Northfield, Mass.

Next Month.

President Walter L. Lingle—The Place of the Holy Spirit in the Church.
Dr. James Gordon Gilkey—Is the Sense of God's Presence a Delusion?
Dr. John A. Hutton—Studies in First Corinthians—Chapter 5.
Rev. Robert M. Russell—The Hazard of Faith.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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International Sunday School Lessons

Studies in Mark.

May 6, 1928.

Greatness through Service.

Mark 10. 35-45.

The setting of the lesson gives point to its significance. They are ascending to Jerusalem for the final tragedy. For the third time and with greater detail our Lord tells the disciples what awaits him there: betrayal, condemnation to death, derision, spitting, scourging, death, resurrection (32-34). Do they understand?

Greatness by nomination, 35-40.

The disciples evidently felt sure that Lord Jesus' object in going to Jerusalem was to set up the earthly Messianic kingdom, whose ideals had been ingrained in the Jew. That meant rank and office for some, as our Lord himself had intimated (Matthew 19. 28). And now James and John—and their mother Salome (Matthew 20. 20),—become office-seekers and try to secure the two most honorable seats beside Messiah himself.

How shall we regard their request, and the motives that prompted it?

Some see in it a raw case of presumptuous self-seeking.

Others regard it as a long-sighted, heroic request, showing their faith in their Master's resurrection: they saw the glory beyond the gloom of the cross.

The form of their request was peculiar,—some would say suspicious,—asking our Lord (as it were) to give them a signed blank check. But our Lord would have us definite in our prayers. To their "Whatever" he counters with a searching "What,"—just what did they want?

Their request was not denied nor did our Lord chide them for it,—it was in his Father's power, not his own,—but the principle on which official standing in the kingdom would be granted was pointed out. Honors would be awarded according to fitness. Rank and position would not make the man, but would be ready for the man who was worthy of them. Prepared places of honor were for prepared persons.

Greatness by service and sacrifice, 41-45.

The ten burst into anger upon learning of

the request of the two, and our Lord proceeds to lay down the principle of true spiritual greatness. Contrasted with prevailing attitudes of civil rulers, greatness and prominence in the kingdom of God come through service and self-sacrifice. Not service merely, but sacrifice too. Serving according to the will of God.

He was the supreme illustration of this himself, in that he made the supreme sacrifice for the sin of the world.

When will the world learn this lesson of true greatness? Shall we ever grow out of prevailing ideas of success and honor and rank, in the church as well as in society, by way of self-seeking and pull?

"The most dangerous teaching from our Christian pulpits is that we are told to be leaders. We should be told we must be servants. A man is never so small as when he is trying to be great."—Stanley Jones.

Golden Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10. 45.

May 13, 1928.

Jesus Enters Jerusalem.

Mark 11. 1-10; 15-18.

Assertion of Messiahship, 1-10.

This first Palm Sunday is a critical day for our Lord. It is the last week of his life. He is moving towards Jerusalem, knowing full well the fate that awaits him there. Conceivably he might have fled in an opposite direction, but he knows and obeys God's will for him.

Hitherto he has never courted publicity or honor, but today he takes a different attitude. He challenges the national attention. It was not a chance, spontaneous demonstration. He offers himself in a last appeal to the ancient capital of Israel. His claim to be Messiah is pictured in the manner of his entry. He initiates a course of action which shall literally fulfil in part Zechariah's prophecy regarding the entrance of her king into Zion. He allows the impromptu plans for a procession, and listens to the multitudes with true perception acclaiming him as son of David and king without rebuking them. The Pharisees indeed accused him before Pilate (Luke 23. 2) of saying he was Messiah a king.

And yet only a little while before he had stated positively and in parable that he was going to Jerusalem to suffer and die, to depart for a far country to receive for himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to him,—to take advantage of the popular ovation and the presence in Jerusalem of multitudes of friends from other parts to assert himself as Messiah and establish himself as king. Why did he not do it?

Was he consistent in his words and actions?

Yes, because it was perfectly true that he was Messiah and son of David and king of Israel, but it was not true that he proposed to establish an earthly kingdom at this time as some thought. Certainly he expected to die! Neither now nor at any time in his career does the record say that he sought to establish the Davidic kingdom, or that he lifted a finger or uttered a word that would start a rising against Rome. But the day is coming when Zechariah's interrupted prophecy (9. 9, 10) shall be completely fulfilled!

They call this the "triumphal entry," but he knew—as we do who look back on those events,—that the cry "Hosanna!" ("God bless him!" Goodspeed,) would soon give place to "Crucify him!" How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus!

"The truth in the triumphal entry is dawning more and more upon the world. Finally every knee shall bow before him, and every tongue confess his lordship."—Moore.

Assertion of Messianic authority, 15-18.

After reaching Jerusalem he fulfils the prophetic ministry of Messiah. He asserts authority by cleansing the Temple of commercial abuses. We all know how difficult it is to keep the commercial spirit out of the church.

How would Lord Jesus be received if he entered one of our cities today?

"The Lord hath need of him" (3). What have we that our Lord needs? Are we ready to hand it over to him?

Is prophecy being fulfilled today?

Golden Text—Behold, thy king cometh unto thee! He is just, and having salvation. Zechariah 9. 9.

May 20, 1928.

Jesus Teaching in the Temple.

Mark 12. 13-17; 28-34.

Political and religious duties, 13-17.

Though the motive behind it was bad, the question about paying tribute to Cæsar was a practical one. Orthodox Jews recognized their obligations to God; was it lawful, then, from their religious standpoint, to render allegiance to Rome? The messengers put up to our Lord the concrete case of the annual civil poll-tax levied by Rome.

He met them on their own ground, and appealed to their actual practice and common sense. The principle he laid down was: Give Cæsar his due! The coinage they used implied governmental protection and advantages as well as power and authority, hence also the right of taxation for the support of government.

But he did not leave the matter there. He added a spiritual principle which implies

that civil institutions and liabilities are not in themselves antagonistic to spiritual things: Give God also his due! As the image of the emperor Tiberius on the Roman coin imposed certain duties and obligations for benefits received, so the impress of the image of God upon man places him under certain obligations to God: obedience, worship, gratitude, etc.

Our Lord's answer silenced further argument. There was no come-back. And it clears the air for us. As citizens we enjoy the advantages of city, state and national government: hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics. And do not forget what we owe to God for his love, kindness, mercy, care!

Love of God and man, 28-34.

The question now propounded was religious, but was also practical to the Jews of that day. Was there any commandment in the Law supreme over the rest? Our Lord did not split hairs, but asserted the centrality of love, with due proportion and relation to God and man. Love was great not by comparison, but by inclusion of the rest.

First our Lord quotes from the Law (Deuteronomy 6. 5) a passage which every devout Jew read daily and carried in his phylactery. But how strange it sounds for a law,—Thou shalt LOVE! Love God with all one's affections, and will, and intellect! That is, have supreme desire for and delight in God, so that everything else is secondary: Throw one's whole being into it, consecrate one's whole personality to it.

The second part of his answer looks around, as the first part looked up. Again he quotes from the Law (Leviticus 19. 18). Again it is the law of LOVE, love of neighbor: imperative, individual, sincere and constant as self-love. Such love will prevent social wrongs, solve social problems, promote social well-being.

Do not transpose the order! Love of God must be first. Some seem to forget that nowadays in the emphasis upon social service. There can be no second without the first. Love of neighbor flows from love of God (1 John 4. 19, 20).

Our Lord's intellectual ability.

In previous lessons we have seen our Lord's kindness and teaching ability and healing power. We must not fail to note the intellectual ability displayed by him in these verbal encounters. His enemies came to him with subtle, prepared questions. A slip on our Lord's part would have been serious.

In the case of the tribute money the dilemma they planned was that he must either alienate his own race or advise a disloyal attitude to Rome. In the case of the great commandment he would become involved in the disputes of different parties among the Jews as to the correct answer. But he was not to be trapped. He parried their attacks, and turned their weapons against themselves. His answers were Scriptural, and final.

No wonder his hearers went their way (12), and marveled (17), and admired (28), and no man dared ask him further questions (34), while the common people heard him gladly (37)!

Golden Text—He taught them as one having authority. Matthew 7. 29.

May 27, 1928.

The Wicked Husbandmen.

Mark 12. 1-12.

The parable, 1-9.

The land of Israel had been a land of vineyards. It was a common business practice for an owner to lease his vineyard to tenants, vinedressers, upon consideration of a share of the annual harvest.

In this parable the owner had fully equipped his vineyard, and provided it with safeguards, ere he leased it and went away. But upon sending for his rent the tenants not only ignored their contract, but actually maltreated his messengers, and finally killed his son and heir. Though he was absent he was watchful of his interests. Naturally he resented such dishonesty and violence, called the guilty to account, and meted out judgment to the offenders.

So vivid was our Lord's description of the impending fate of the tenants and the transfer of the vineyard to others that his hearers broke in with the exclamation, "God forbid! May it not come to that!" (Luke 20. 16).

Its meaning and application, 10-12.

The figure of a vineyard was familiar in Jewish teaching. In Isaiah 5, for instance, is the well known song depicting Israel as God's vineyard. Here the vineyard is the kingdom of God (Matthew 21. 43).

Our Lord gave no detailed interpretation of the parable, but it reads like a graphic bird's-eye view of the history of Israel. They were the Chosen People, endowed by God with special advantages and privileges under covenant. But as a historical fact they had broken and disregarded the covenant, refused to meet their obligations under it, maltreated God-sent messengers the prophets, and even now their leaders were plotting to kill his Son. After that, judgment for their whole attitude to God, and rejection of the nation!

Our Lord recalls an ancient scripture,—the figure of the stone rejected by the builders which came to be used as the cornerstone. It was a recognized Messianic prophecy of rejection and exaltation, whose meaning and application were also obvious. This scripture would be fulfilled!

It has been called the saddest of our

Lord's parables. It foretold the doom of the nation. Yet it afforded adequate faithful warning of their sin in flouting God, and of the bitter consequences to themselves.

The parable may be applied to other vineyards of opportunity and obligation.

One's life may be regarded as a vineyard held under certain conditions from God. One owes him fruit. He expects it, and will deal with any breach of contract. One must not try to turn a trust into a private ownership, even though God seems far away and leaves the management to the tenant.

America is often spoken of as a vineyard of God's planting and furnishing. What fruit does it bring forth? Is the nation awake to its responsibility to God? Do we recognize his providential care? Do we yield him the fruits of righteousness?

Golden Text—Jehovah knoweth the way of the righteous, but the way of the wicked shall perish. Psalm 1. 6.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

How to Choose a Life Work.

Ecclesiastes 9. 10; 1 Thessalonians 4. 9-12. May 6.

In the old fairy tale a youth who entered the treasure house was repeatedly admonished by his good spirit:

"Don't forget the best!"

Wise with the wisdom above this world is the young man or woman who makes the greatest choice first. Its beneficent influence will hallow all other choices.

* * * * *

When a student was anticipating his first appearance in the intercollegiate games a friend said, by way of encouragement:

"If you do not get the gold medal, you may win the silver one!"

The reply quickly came: "I never try for a second prize."

When high aims govern one's choice of a life work, success is assured if we keep in mind the sentiment of the following:

"Who works for glory
Misses oft the goal;
Who works for money
Coins his very soul.
Work for work's sake,
Then, and it may be
That all these things shall
Be added unto thee!"

* * * * *

"The roomiest thing we know of," says the editor of a magazine, "is a man's head."

Carnegie's skull was large enough to accommodate miles of steel. Columbus had space sufficient for a new world. Newton's was ready for the laws of the universe. Lindbergh's is taking in the whole sky.

"There is," says Lovell Murray, "only one way in which any Christian today can determine his life work, and that is before a map of the world," and the universe through which the world moves.

* * * * *

How to choose,—

C—onsidering the moral values of a vocation;

H—urrying not in your decisions;

O—ur life work may choose us;

O—ne's faith in himself sets the boundaries of choices;

S—eek the advice of parents, friends and vocational experts;

E—ach must determine whether this world is an arena where we are to fight to get for ourselves, or a field of honor where we can give for our fellow men.

Home Life, A Test of My Christianity.

Titus 2. 1-14. May 13.

We read that a woman was professedly converted at a revival meeting. Weeks afterwards her son was told about it.

"First I knew about it!" was his reply.

It is not the form of religion in a public service that matters, but one's religion in the home.

* * * * *

A little boy living in Albany, New York, went with his mother to Madison, and visited in a minister's family. There he received his first contact with family prayers.

One day his mother found him praying, repeating almost verbatim the words he had listened to at the morning devotions.

"What are you doing?" asked the mother.

"O mamma," he replied, "we must pray all we can in Madison, for there's no God in our home in Albany!"

Yet both his father and mother were church members.

* * * * *

When Whitefield was once asked, "Is Mr. Blank a Christian?" he replied, "How should I know? I never lived with him."

We may not be able to bring the members of our family to Christ by argument or preaching, but we can do it by our lives.

* * * * *

A native Christian girl of India married, and went to live with her husband's people, who had no use for Christianity. So patiently and sweetly did she endure the insults and persecutions heaped upon her by

the family that they all with one accord came to the missionary to "get a religion that made people so pleasant to live with."

It has been well said: "Men will write, fight, and even die for their religion, but it is the minority that live it and live for it."

* * * * *

Did you ever read the fable about the fishes becoming troubled about lobsters' swimming backward? They agreed they would establish a school of instruction and teach the creatures how to swim.

The lobsters learned remarkably well and fast, but when they went back home on vacation, seeing their parents swimming in the old way they followed their example.

Stearns of Andover contends that this is just what happens when the religious training of our children is "delegated" and "relegated" to the church school. The things which make a Christian home are not so much taught as caught.

How to Train for Larger Leadership.

Numbers 27. 15-23. May 20.

A musician had arranged an entertainment for charity. His wife played the organ, which led the band and choir boys. In the midst of the performance she became so fascinated with the fine execution of the band, and so delighted with the choir boys, that she stopped playing to listen. Her husband rushed up to her and said:

"Don't you know that you are leading? They are waiting for you."

In an instant her hands were again on the organ, and she resumed her leadership.

Whether a musician or a dish-washer, there is always some one depending upon you for inspiration and leadership.

* * * * *

Among the requirements of leadership are—

L—oyalty. Washington made a glorious leader because he was first a loyal follower. "He that cannot obey cannot command."

E—nthusiasm. "Every good and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it."—Emerson.

A—mbition. "I should still be a clerk in a store," said one, "instead of a director of religious education, if I had not attended Christian Endeavor leadership-training classes. They aroused my ambition."

D—iscrimination. "The wise leader will consider the material he has to work with, and will not try to rear an Eiffel Tower out of willow twigs, nor waste marble on a barn."

E—arnestness. Charles Kingsley said: "I go at what I am about as if there was nothing else in the world for the time being. That is the secret of all hard-working men."

R—ighteousness. "Some will always follow a leader, right or wrong. Hence the need of great care to lead them aright."

S—elf-control. "The best thing," said a child, "about not putting in crooked stitches is that you don't have to pick 'em out again." A little self-control in worldly matters connected with our leadership may save us a world of trouble.

H—opefulness. Changing the old epigram, "While there's life there's hope," into "While there's hope there's life."

I—ndustrious habits. "I have worked hard, very hard," said Florence Nightingale, "and I have never refused God anything."

P—rayer. Luther was a dynamic leader. We are told that during the time of his greatest productivity he prayed, regularly, three hours each day. Many modern men would consider that a waste of time, but we should remind ourselves that Luther moved mountains while most of us have not yet moved mole-hills.

What Does It Mean to Me that All Men are Brothers?

Romans 15. 1-6. May 27.

Who can sit before a Magnavox, or even listen into a radio receiver, hearing the clear and natural tones of a human voice speaking to him out of absolute silence, across illimitable space, from thousands of miles away, and not get a solemn realization of belonging to the wide, wide world which he has never experienced before? "Radio kinship" is a factor we Christians must deal with in attempting to answer the questions, "Are all men my brothers?" "Am I my brother's keeper?" and "Who is my neighbor?"—Adapted from R. C. Hallock's articles on Radio Attunement.

* * * * *

"What a settling of old scores there must be when the blood of the cross cleanseth away all crookedness between man and man, as well as between man and his God! Your straight, strapping African can often be crooked enough, but out here after this cleansing we have a man straight of life as well as straight of back, who believes the new doctrine that no man treats Christ well who treats his brother wrong."

So wrote the late Dan Crawford, missionary in Africa.

* * * * *

A missionary to the Crow Indians in Montana said to White Arm, the rich chief of the tribe:

"I wish I had my wife and children out here with us."

"Why don't you?" asked White Arm.

"Because I have no place to put them," was the reply.

"Take my house, brother pale-face!" said White Arm.

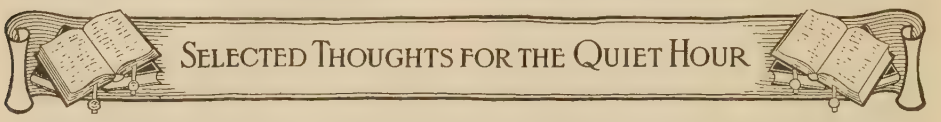
The missionary protested, but the Indian moved into a tent, leaving an empty and open house, so that the missionary could not refuse to enter it.

Would you do as much for an Indian?

A few years ago a home missionary died at the early age of 49 years. He died of cancer, that appeared first on one shoulder, then the other. That home missionary was Frank Higgins, sky-pilot to the lumberjacks in the great North West. Those cancers were the direct result of the pressure on his shoulders of straps of his pack-sack which he had carried year after year, containing a few personal necessities, some hymn-books and Bibles. His biographer said:

"He died bearing in his body the marks of the Master."

In answering the question, "What does it mean to me that all men are brothers?" we too may have to carry the marks of the Master, because brotherhood calls for self-sacrifice. Are we ready for his marks?



Learn a Text a Day.

May, 1928.

TUESDAY, 1st. *Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount! Exodus 34. 2.*

You cannot expect to be victorious if the day begins only in your own strength. Face the work of every day with the influence of a few thoughtful, quiet moments between your heart and God! Do not meet other people, even those of your own home, until you have first met the great guest and honored companion of your life, Jesus Christ!

WEDNESDAY, 2nd. *I will praise thee, O Lord, with my whole heart! Psalm 9. 1.*

Pray for the gift and spirit of praise! Exercise thyself in the art and habit of praise! It is well if we can put on the garments of praise before we draw near to God, but surely we should never leave his presence without them.—C. H. Spurgeon.

THURSDAY, 3rd. *In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. John 14. 2.*

It is not by any amplified detail that these words so appeal to human hearts. It is rather by the quiet, assured confidence with which the Saviour speaks of the beyond. Where others speculate the Saviour knows. —George H. Morrison.

FRIDAY, 4th. *He that keepeth thee will not slumber. Psalm 121. 3.*

We can do with no less a keeper than this. With what deep gladness, with what restful assurance we may make these words our own!

SATURDAY, 5th. *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God! John 3. 3.*

Regeneration was not presented to Nicodemus as a matter of choice, but as a necessity. This is the first demand that the gospel of Christ makes upon men. It starts here, and always has started here, and as long as the gospel is true to Christ it always will start here in dealing with a lost soul.—John McDowell.

SUNDAY, 6th. *Serve the Lord with gladness, come before his presence with singing! Psalm 100. 2.*

My soul, be that thy marching order, thy motto, and thy aim! Thou art in the king's service, and his presence goeth with thee ever.—C. H. Spurgeon.

MONDAY, 7th. *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us! Hebrews 12. 1.*

What are these weights that we are to lay aside? Anything in your life, of habit, of business, of friendship, that holds you down to earth, dims your vision of God's city, makes it hard to sing the song of the coming triumph,—let it go, lay it aside!—G. Campbell Morgan.

TUESDAY, 8th. *God sent not his Son into the world to condemn the world, but that the world through him might be saved. John 3. 17.*

We all come to God with confession of sin: why do so few come with the story of victory? Why do we think so readily of his condemning us, and never of his praising us?

WEDNESDAY, 9th. *Ye that are the Lord's remembrancers, take no rest and give him no rest till . . . . he make Jerusalem a praise in the earth! Isaiah 62. 6, 7.*

Too long have we thought of prayer simply as a means for the supplying of our need in life and service. May God help us to see what a place intercession takes in the divine counsel, and in his work for the kingdom! And may our hearts indeed feel that there is no honor or blessedness on earth at all equal to the unspeakable privilege of waiting upon God and bringing down from heaven and of opening the way on earth for the blessing he delights to give!—Andrew Murray.

THURSDAY, 10th. *It is better to trust in the Lord than to put confidence in man. Psalm 118. 8.*

The nature of the trust is determined by the quality of the object that is trusted in. If we are trusting in something that is itself fickle or transitory, our confidence must partake of its qualities. He who trusts in the eternal is eternally safe.—Joseph Parker.

FRIDAY, 11th. *Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh! Luke 21. 27, 28.*

Within the veil, O child of God, keep watching,
Serving your Lord each day until he come:
Then with his ransomed church you will be taken
Into the glory of your heavenly home!
—Ivy M. Fordham.

SATURDAY, 12th. *There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain beggar named Lazarus which was laid at his gate, full of sores. Luke 16. 19, 20.*

It is never safe to interpret God's love to us by our circumstances.

SUNDAY, 13th. *Mine eyes shall be upon the faithful of the land, that they may dwell with me. He that walketh in a perfect way, he shall serve me. Psalm 101. 6.*

Your work in the home, in the Sunday school class, in the mothers' meeting, in the boys' club, in the small village church, is needed to build up the shining city of God. If it is necessary to the coming of Christ's kingdom, it is not small work: it is great and splendid and glorious work!—J. D. Jones.

MONDAY, 14th. *It is the Lord! Let him do what seemeth him good! 1 Samuel 3. 18.*

God's will is in the laughter, and the joyousness, and the gladsomeness of life as much as in the sorrow and the afflictions of life.—Willis R. Hotchkiss.

TUESDAY, 15th. *Let us run with patience the race that is set before us, looking unto Jesus! Hebrews 12. 1, 2.*

Be occupied with Christ, and as you pray, watch, looking unto him!—W. H. Griffith Thomas.

WEDNESDAY, 16th. *Ask me of things to come . . . ., and concerning the work of my hands command ye me! Isaiah 45. 11.*

Prayer does not change God's purpose, but it does change his action because he works through our human consent. He needs us far more than we have ever guessed or suspected. He asks us to pray.—S. D. Gordon.

THURSDAY, 17th. *I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him. Ezra 8. 22.*

To enlist the help of the world is at once a weakening of the cause and a certain means of bringing the Lord's name into dishonor, as though he could not defend those whom he sends forth to do his bidding. Once the world's assistance is sought all spiritual independence is forfeited and the kingdom impoverished.—J. Stuart Holden.

FRIDAY, 18th. *Whatsoever is not of faith is sin. Romans 14. 23.*

This age listens with a certain degree of patience when we say that transgression is sin or that selfishness is sin, but when we assert that unbelief is sin we are met with contemptuous anger.—Alexander.

SATURDAY, 19th. *This same Jesus . . . . shall so come in like manner as ye have seen him go into heaven. Acts 1. 11.*

"This same Jesus," an emphatic word! It fixes the identity of the person of the One who is coming. It is as much as if the angels said to John, "Now, John, that Jesus on whose bosom you reclined at supper is coming again!"—James Wright.

SUNDAY, 20th. *They shall hallow my sabbaths. Ezekiel 44. 24.*

The sabbaths are the hills along the road, —God's appointed places of rest, where from a higher point of vision we can look back and see how far we have come, and forward to determine the course we will go; where we can gain fresh strength for the journey. But if we insist on leveling them all to the plain, and traveling unceasingly on, is it any wonder that we grow overwearied and lose our way?—J. R. Miller.

MONDAY, 21st. *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you! Ephesians 4. 32.*

Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven! Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.—F. W. Robertson.

TUESDAY, 22nd. *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls! James 1. 21.*

The temper in which we approach the Bible makes all the difference in our estimate of it. We may readily treat it in a way to make it of none effect.—W. L. Watkinson.

WEDNESDAY, 23rd. *He shall call upon me, and I will answer him. Psalm 91. 15.*

Let not your prayer be one-sided, but pause and see what the Lord will say to you!

That experience is the deepest and sweetest and most precious that life holds for the human soul.—J. Edgar Park.

THURSDAY, 24th. *Sufficient unto the day is the evil thereof. Matthew 6. 34.*

Oh, ask not thou, How shall I bear
The burden of tomorrow?
Sufficient for the day its care,
Its evil, and its sorrow.
God imparteth by the way
Strength sufficient for the day.

FRIDAY, 25th. *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8. 39.*

To say that none of those things shall separate us from the love of our Lord is only half the truth. "Nay, in all these things we are more than conquerors through him that loved us." It is as if Paul had said, "We do not merely escape from our foes without being overcome or taken prisoners: we ourselves are great gainers by the conflict."—W. H. Bennet.

SATURDAY, 26th. *And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit and for cruel bondage. Exodus 6. 9.*

We must not allow the sorrows of life to deafen our ears so that we cannot listen to the voice that brings sympathy and promises help. How happy we should be if only we would hear and believe the promises of God!—Thomas Champness.

SUNDAY, 27th. *As many as I love I rebuke and chasten: be zealous therefore, and repent! Revelation 3. 19.*

The only way to repent of sin is to quit it. The only way to warm a chilled frame is to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a reconversion!—Theodore L. Cuyler.

MONDAY, 28th. *Judge not, that ye be not judged! Matthew 7. 1.*

The place given to criticising in the New Testament is remarkable. Never before in the history of morals had the question occupied the position of importance now assigned to it. In our Lord's teaching a new view of duty emerges.—W. L. Watkinson.

TUESDAY, 29th. *This is the day which the Lord hath made. We will rejoice and be glad in it. Psalm 118. 24.*

If we learn to take each day fresh from his hand we shall live under his eye, desiring above all things to secure his approval, and subordinating every interest to the securing of his honor. And each evening shall find us "a day's march nearer home."—J. Stuart Holden.

WEDNESDAY, 30th. *I besought the Lord thrice that it might depart from me. And he said, ... My grace is sufficient for thee. 2 Corinthians 12. 8, 9.*

There is a line in that fine old hymn of Croly's that just expresses what I would say:

"Teach me the patience of unanswered prayer!"

Have we not longed for things that have not come to us? If you and I would learn all that waits for us in this prayer life, we must learn this great secret.—Robert E. Speer.

THURSDAY, 31st. *He knoweth our frame, he remembereth that we are dust. Psalm 103. 14.*

Such, my soul, is thy Father God, to whom, when thou canst not sing thou canst come for solace and for rest! Let his great love have the gladness of thy fullest faith! —C. H. Spurgeon.

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

MAY, 1928

Tuesday, 1st. 1 Kings 16. 15-34.

The army had declared for Omri, and their action established him on the throne of the Northern kingdom, and now a new chapter is opened which is the beginning of a new era, dominated by a worse form of idolatry. Hitherto Jehovah had been the object of worship by obscene symbols, but henceforth grosser forms of idolatry and apostasy characterized the Northern kingdom till the captivity of the Ten Tribes.

This new development of apostasy was brought about by Ahab's queen, the bloodthirsty Jezebel. Her father, king of the Zidonians, was also priest of Astarte. He had murdered the king, and wrested the throne. Jezebel was the counterpart of her father, and on her marriage with Ahab never rested till she had introduced all the forms of her native Tyrian worship into the country of her adoption. She was so evil an influence that the apostle John employs

her name as a symbol of the most licentious forms of religious worship, Revelation 2. 20. What would have happened if Elijah had not come on the scene we cannot compute, but his summary in 19. 10 and 14 describes the havoc which this evil woman had made of the religious life that had so far survived.

What a vast influence womanhood has in the national, social and domestic life of this age, as of all others! Women hardly realize their power for good and evil, and we may indeed urge that our daughters should be trained as cornerstones hewn after the similitude of a palace, Psalm 144. 12.

But whenever things have reached their worst God has his Elijahs in readiness. He never leaves himself without a witness. The worst times usher in the best. If the devil has his Jezebel ready for a favorable hour, God is training Elijah in the Gilead solitudes. He stands there waiting the final summons, and presently, unannounced, probably hitherto unknown, this arrow is drawn from the almighty quiver, and a conflict is inaugurated which has sent its thrill and echo through the centuries.

We thank thee, O our Father, that thou dost never leave thyself without a witness! Thou dost train men and women to call the world back to thyself. Behold the world and thy church today, when thy people are almost overwhelmed, and speedily succor us by sending an Elijah to introduce the great and terrible day of the Lord! In Christ's name.

Wednesday, 2nd. 1 Kings 17. 1-7.

When the land is overrun with sin, and the lamps of testimony seem to have expired, and the ruling powers are dead-set against pure and undefiled religion, God is preparing an unknown man in a highland village as an all-sufficient answer to the plottings of evil. "When the enemy comes in as a flood, the Spirit of the Lord raises a standard against him." So it has been: so it will be!

There were three sources of strength in this noble soul, which are within reach of us all. "As Jehovah liveth." We also have heard Christ say, "I am he that liveth for evermore." Men and devils did their worst, but he lives, and from his life we may draw constant supplies of arterial blood to invigorate our anemic souls. "Before whom I stand." Gabriel himself could not employ a loftier designation, Luke 1. 19. Let us cultivate the habitual sense of the presence of God! Do not sit for enjoyment or ease: having done all, stand with loins girt for action! Elijah's name means "Jehovah is my strength." This suggests for us all the third source of strength. Paul reaches his hand across the centuries to clasp Elijah's, for did he not say that he could do all things through Christ who strengthened him, Philippians 4. 13?

But whenever we step out on God's errands we may absolutely trust him to supply all our need out of the riches of his glory. If a father send his son across the ocean to fulfil some urgent commission, would he not provide for his traveling and lodgements? And will God do less? Directly Elijah had taken the initial step of delivering his message, "the word of the Lord came unto him." We need not go to the height or depth: the divine direction and assurance will assuredly come to us. We may have been impressed to take up some line of testimony or service, but have held back because we have not seen what the next step should be, or whether we shall be supplied with necessary reinforcements. Step out on what seems to be a yawning void of impalpable mist, and you will find that God has prepared a stepping-stone, and the next!

When the brook dries up, there will be further provision in the widow's house. But in the meanwhile make much of your Cherith! Not one of us can dispense with some Cherith, where the sounds of earthly toil and human voices are exchanged for the music of the waters of peace that are fed from the throne.

Help me, O God, to know where thou wouldst have me to be, and what thou wouldst have me to do, that all my ways and doings may be beneath the direction of thy Holy Spirit! If it be impossible for me to go into the silence and peace of an outward Cherith, may I have a Cherith in my heart, where I shall be fed by the ravens and drink of the still waters of peace! In Christ's name.

Thursday, 3rd. 1 Kings 17. 8-16.

Many of us, like Elijah, are called to sit by drying brooks. The ebb of popularity, of physical strength, of income, or of friendship, tries our faith. It is harder to sit beside a drying brook than to face Baal's prophets at Carmel. But God does not forget, and perhaps the brook has to dry quite up before he indicates the place where he has prepared a home.

"Zarephath" means a smelting-furnace. It lay outside the land of Canaan, overlooking the blue waters of the Mediterranean, with Mount Hermon in the background. It was under the rule of Jezebel's father. It was cursed with the same drought as Canaan, and could be reached only by a hundred miles of weary journey from Cherith. And why should Elijah be cast on the slender resources of a widow for three years and a half?

But such discipline was necessary, and if Elijah could have seen in advance that mighty ministry in which he would soon be engaged he would not have grudged the cost. We must pay the price of spiritual power. It took long before the prophet was brought to realize that the awakening of Israel would be due neither to his might nor his power, but to Jehovah, the God of their fathers, working through his yielded con-

secration and faith. Was not this the lesson of the handful of meal in the barrel, and the cruse of oil, which probably was emptied every day? So would it be with Elijah himself. If he looked at his own resources he might well yield to despair, but he learnt that as the flour and oil were daily exhausted, and yet daily renewed, so as his day was his strength would be.

It is often easier to face the crisis at Carmel than to live daily for God in a home, with its constant demand for the exercise of gentleness, patience, self-sacrifice, and self-restraint. Remember that your home life has been chosen by the unerring wisdom of One who knows you better than you know yourself! Its pressure has been carefully measured. Its burdens have been poised on the hands of infinite love. Its inmates have been selected. And now the Master looks down on you and says:

"All has been ordered for you by myself. For thirty years I also lived in a home. I know its responsibilities and trials as well as its joy. Go and live there at my bidding! There shall be daily supplies not only for the body, but for the soul and spirit, and it will prepare you for Carmel."

Help us, O Lord, so to live that we may uplift the lives of those who share our homes! Give us sweet reasonableness, selflessness, and care for others! Enable us to bear patiently with the dispositions of those around us! May we look, not only at our own interests, but at theirs; and at last may no member of it be missing when we stand in our lot at the end of the days!

Friday, 4th. 1 Kings 17. 17-24.

The food in the widow's home was provided day by day. Clearly, therefore, God's providence—his loving thought and care,—were in continual exercise. The barrel of meal did not waste, neither was the daily supply of oil wanting. Why, then, should disease and death enter that favored home? Could not the same providence have shielded the trio who were thus provided for? Would not Elijah's presence secure immunity? Yet the lad died, as though the mother were not to be rewarded for her patient care. Stay! It may have been the fact that she had gone so far which led to that fatal stroke. Her loyalty had been proved and rewarded so far as to show that her soul was capable of being led forward to deeper experiences of the being and grace of Jehovah. It is said, in Numbers 31. 23, "Every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; and all that abideth not the fire, ye shall make to go through the water."

Somewhere in the background of this woman's life there was a dark deed which she called "My sin." What it was we do not know. And conscience is not inoperative in the heart of those who lie outside the religion of revelation. When Elijah came to live in her home his holy life lived before her eyes day by day aroused it, and the death of her son precipitated the crisis of memory. In the agony of her bereavement the past came back with all the vividness of yesterday, and she said bitterly:

"O man of God, thou hast brought my sin to my remembrance!"

Notice the threefold attitude of the prophet! (1) There were lonely wrestlings in the loft where he abode. As the lifeless body lay on his bed, he cried unto the Lord. He questioned whether his presence in that humble home may not have been the cause of the lad's death. (2) He measured himself on the child's tender frame. Is it pressing the figure too far to find it suggestive of our personal attitude when dealing with children? Is it not often due to the pressure of a parent's love that a young soul awakens to the love of God? (3) He measured himself three times and cried unto the Lord. Deferred answers must not be taken as denials, but as incentives to more fervent intercessions. "Men ought always to pray, and not to faint." And what was the result? This that her faith and gratitude won for her, as our Saviour said, "a prophet's reward," Matthew 10. 41.

Dear Lord, we dare not aspire to outstanding deeds of heroism and faith, such as have characterized thy greatest saints! But if we have had no great opportunity qualifying us to stand with prophets and martyrs, may we at least have their faith, and be prepared to minister to such as they that do thy will!

Saturday, 5th. 1 Kings 18. 1-15.

It is surprising that Ahab and Jezebel should tolerate a man like Obadiah in their court. He was the governor or steward of the palace. According to his testimony he had feared the Lord from his youth, and feared him greatly. He had also given evidence of his loyalty by his sheltering care for a hundred prophets. But probably he concealed these connections and deeds from the knowledge of his employers. The poor man must often have found it difficult to reconcile his duty to Jehovah with his loyalty to Ahab. And Elijah shrewdly hinted at this, when he said, "Go tell thy lord, Behold, Elijah is here!"

The life of policy and expediency is a species of rope-walking. It needs considerable practice in the art of balancing.

There are many Obadiahs with us today. They mingle with the world's pleasures and amusements, take a lead in its fashions, and marry into its families. In defence they insist that they are leveling their associates up, or at least keeping them from further deterioration; but the salt loses its savor, and the frank confession of Christ is neutralized as a light placed beneath a bushel. The Pilgrim must tear himself from Vanity Fair. The child of God must come out and be separate, not touching the unclean thing, if he desires to be welcomed into the inner

circle of God's love. The only consistent course for God's witness-bearers is to go without the camp. In the world, but not of it! The crusaders bore the cross on their armor, and the scallop-shell told that their heart was in Jerusalem across the seas.

Of course, this attitude is consistent with our young men and women joining in all that is manly and womanly, in pure sport, in the consecration of life to literature and pure politics, to scientific research, and to the business or manufactures which supply human needs; but they must certainly be warned and deterred from all that savors of chance or thrives at the expense of another's well-being.

Teach us, O Spirit of God, that whilst we are in the world, as light and salt, we may not be of it! Help us, we pray thee, whatever may be our respective callings, therein to abide with God! May we not be conformed to this world, but transformed by the renewing of our minds, walking ever in the light, and always proving what is acceptable unto thee! In Christ's name.

Sunday, 6th. 1 Kings 18. 16-24.

Ahab could tolerate Obadiah because he never rebuked him. People are quite willing for us to be religious so long as we do not obtrude our religion in a personal appeal, or in suggesting too glaring a contrast to their own lives. When salt has lost its savor it does not sting, even when rubbed into an open wound. But as soon as Ahab saw Elijah, he said, "Is it thou, thou troubler of Israel?" Years after when Jehoshaphat wanted to consult the prophet Micaiah, Ahab said, "I hate him, for he doth not prophesy good concerning me, but evil"; and he revenged himself on the prophet by ordering him to prison, and to be fed with the bread and water of affliction till he returned in peace,—which he never did!

There is no higher testimony to the consistency of our life than the hearty hatred of the Ahabs. The Master said, "The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil." If all men speak well of us we may begin to question whether we may not be stifling our testimony. Not that we should adopt the Pharisaic attitude of "I am holier than thou," but that there should be the purity that is a natural antithesis to uncleanness in speech and act, a truthfulness which naturally exposes a lie or fraud, a love that refuses to listen to defamatory or ungracious speech. Who would not undergo all the hate that the Ahabs can heap on us rather than miss our Lord's assurance that when men revile and persecute and say all manner of evil, we are thrice blessed of heaven?

Elijah went further. In tones that Ahab felt imperative he bade the king summon a national assembly; and when the mighty convocation had gathered on every conceivable bit of vantage ground, he addressed the nation with the authority of the Lord of hosts. The listening crowd must have realized that this one prophet was more than an equivalent to Baal's four hundred and fifty. His consciousness of God lifted him to a magisterial authority which none could gainsay or resist.

Grant us, O our God, an invulnerable faith, that we may be steadfast, immovable, always abounding in the work of the Lord! Help us so to live that we may turn the heart of the present generation back to the faith of their fathers, that the world may know that thou art God! In Christ's name.

Monday, 7th. 1 Kings 18. 25-32. Read also John 17. 20-26.

Elijah's proposal was eminently fair, because Baal was the sun-god, and every Israelite could recall many an occasion in the glorious past when Jehovah had answered by fire. It had burnt in the acacia bush, which was its own fuel. It had shone like a beacon light in the van of the desert march. It had gleamed on the brow of Sinai. Again and again in the days of Samuel, of David and of Solomon it had signalized God's approval.

Elijah knew that God would not fail him. He had prepared for this great hour through three years of intercession and preparation. The plan of campaign had been the subject of divine direction. Was it to be supposed that God could push him into the forefront of the battle and leave him? A miracle would have to be wrought ere the sun set, but that was no difficulty to a man who lived in the presence-chamber of the Eternal.

Be sure that you are on God's plan, then forward in God's name! The very elements shall obey you, and fire shall fall from heaven at your command.

Elijah could afford to use sarcasm as the deity of these priests slowly drove his car up the steeps of heaven, and did nothing more than bronze the faces of the priests, who eagerly sought his intervention. So the day passed till the hour arrived when, in the Temple at Jerusalem, the priests of God were accustomed to sacrifice the evening lamb; but there was neither voice, nor answer.

Elijah, with reverent care, searched for the stones that had composed the altar of God in earlier and happier years. The altar had been destroyed by the orders of Jezebel, 19. 14, but the stones were still there. Do we not need a few more men and women who amid the divisions and religious strife of the present day can still discern and work for the true unity of the church, the body of Christ? We shall perhaps never see that unity manifested until we behold the bride, the Lamb's wife, descend out of heaven from God, having the glory of God, but we can at least believe that amid the noise and tumult of the hour, and unhindered so far by the strife of tongues, the church of the living God is being prepared.

Help us, O Lord, so to manifest the spirit of love that we may minimize the clash of religious warfare, and may help to build up a united and glorious church without spot, or wrinkle, or any such thing!

Tuesday, 8th. 1 Kings 18. 33-39. Read also Acts 2. 1-6.

Elijah's faith was exuberant. He was so sure of God that he dared to heap difficulties in his way, knowing that there can be no difficulty for infinite power. The more unlikely the answer, the more glory to God. O glorious faith, which can laugh at impossibilities! But those who dare to challenge a nation are the lowliest and humblest in the sight of God. Their only care is for the interests of the Eternal. Whenever we can so lose ourselves in prayer and service as that the chord of self passes "in silence out of sight," and can plead only for God's glory, we have reached a vantage ground, standing on which we can have whatever we ask. Our dear Lord in his earthly life had but one passion,—that his Father might be glorified; and now he bids us pray, even as he prayed. "Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son."

We must not suppose that this is an old-world tale that can have no counterpart in modern life. The fire that we need today is the fire of the Holy Spirit. This age was inaugurated by the descending Spirit. "There appeared unto them tongues, parting asunder, like as of fire, and it sat upon each of them." Let us ask God that that holy fire may again visit his church! There is too little realization of what the church forfeits when she substitutes prestige or eloquence, learning or money, for the efficient coöperation of the Holy Spirit, whose special work during the present dispensation is to kindle and maintain divine fire in the heart of the church. Our Lord distinctly tells us that it is his work to convict the world of sin, righteousness, and judgment; and the fact that there is so little conviction of sin is surely the result of a quenching of the Holy Spirit, whose work was the prime factor in the work of Moody and Finney.

Lord Jesus, help each one of us to kindle fires—the fires of the Holy Spirit,—wheresoever we go, that the hearts of men may be warmed with the love of God and kindled to acts of supreme sacrifice and devotion! We especially pray for ourselves, that in our hearts, as in the heart of thy servant Jeremiah, the love of God may be as fire shut up and constraining us.

Wednesday, 9th. 1 Kings 18. 40-46.

The false priests must die. To allow them to escape would be to imperil the work of that day. It was a terrible act of vengeance, but those were stern days, and the prophets dared not palter with the wreckers and their false lights beguiling souls to their ruin.

When the last priest had bitten the dust Elijah turned to Ahab and bade him betake himself to the banquet spread in the royal pavilion. And Ahab went up to eat and to drink! He dared not say a word to Elijah. This was a situation that Jezebel could handle more successfully than he: and she would!

What a contrast to Elijah's prostration before God! Crises like that reveal men's hearts. Belshazzar feasted when the foe was at the gates of Babylon. Oh that our youth today, on either side of the Atlantic might be found not garlanded and scented for the Ahab feast, but daring, in this great crisis in the world's history, to be with Elijah on the bleak highlands, where the viands may not be dainty, but the air is keen and bracing, where faith, troth, purity, high thinking, and noble selflessness withstand the inroads of self-indulgence, induced by wealth, luxury, and ease!

As the third year of his Zarephath life ran out Elijah had received tidings from God himself of his intention to send rain on the earth. To natural reason that might have seemed to render prayer needless, but Elijah's spiritual instincts argued otherwise. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

God's promises are given not to restrain, but to incite to prayer. They are the mould into which we pour our fervid desires. Elijah's prayer was based on God's promises, and was earnest, humble, expectant, persevering. Seven times the lad came with the reply, "There is nothing"; and seven times Elijah said, "Go again!" Let us pray like this, and while we are yet speaking the answer will be on its way!

Teach us, O gracious Spirit, the art of prevailing prayer! May we not only ask, but seek, and knock! Teach us the lowliness and eagerness, the perseverance and faith, which turn the promises of the eternal Father into actual experience! In Christ's name.

Thursday, 10th. 1 Kings 19. 1-8. Read also Matthew 10. 16-28.

Elijah outstripped the swift horses of Ahab's chariot, like a common courier, to prove to the king that in his zeal against the false prophets he had no disrespect for himself; but nothing could appease the royal indignation. Jezebel, however, dared not kill Jehovah's heroic servant, but she must get rid of him. Alas, Elijah's faith failed him, and he arose and went for his life!

He was never more needed. He was needed to lead the returning tide for Jehovah, and keep the people to the choice they had made. On a similar occasion Chrysostom answered the threat of the Empress Eudoxia, "Go tell her I fear nothing but sin!" We would probably have acted as Elijah did, and without the obvious excuse of an

overwrought nature. The strain of Carmel had unnerved him.

Elijah's influence over Israel never recovered that false step. The sheep were left without a shepherd. The gaps of Baal's priesthood were replaced. Jezebel and Ahab held their own. But Jehovah did not forget his servant. He remembered that he was but dust, and bent over his sleeping form with infinite pity. No upbraiding speeches, no word of reproach, no threats of dismissal, but an angel's touch! Sleep and food, not once, but twice, and kindly thoughtfulness of the great journey which lay before him to Horeb, where a new commission would be given!

If these words should be read by those who have failed,—not by obstinacy or caprice, but by the reaction of overstrain, or through failure of faith,—let them take heart again! You have failed just when you seemed on the verge of a great victory. And now you are ashamed. You want to hide yourself from those who knew you in happier days. Has God forgotten to be gracious? Will he remember you no more? Nay! He loves you still, he pities you. An angel waits beside you with supplies of gracious help. Dare to believe in the constancy of God's love! Hope on, hope ever! Thou shalt yet praise him for the health of his countenance.

Great Father, we come to thee with deep sorrow! We have failed thee so often. The strain of life seems to have been too much for us, because we have not trusted thee as we ought, or served thee as we meant. Once more raise us up and give us grace to serve thee with a patient and unswerving devotion! In Christ's name.

Friday, 11th. 1 Kings 19. 9-14. Read also Psalm 130.

Elijah had not long to wait. "Behold, the word of the Lord came to him!" It had come at Tishbe in Samaria, when Cherith was dry, and at Zarephath. Now it found him out again and came to him. There is no spot on earth so lonely, no cave so deep and dark, that the word of the Lord cannot discover and come to us.

It has always seemed to me that Elijah missed a great chance here. He shrank from a direct reply. If he had taken the opportunity of confession that he had done wrong to quit his post, if he had cast himself on the tender pity of his almighty friend, if he had sought forgiveness, God himself would have stood in the breach until his servant could get back to repair his mistake. Instead of this he dwelt on his own loyalty as contrasted with the sins of the nation. These statements were true in themselves, but they were not the reasons why he was hiding in that cave. Christian worker, see to it that you do not leave your post except with God's manifest concurrence!

Then God spoke to him in a beautiful natural parable. He was not in the hurricane of wind, not in the rocking of the earthquake, not in the fire. But hark! A still small whisper is in the air. It touched the prophet's heart. It elicited a sweeter, nobler self, and cast its spell over his tempest-tossed nature. He had been driven by the noise of the storm into the recesses of the cave, but this tender appeal led him to stand at the entering-in of the cave. Was not the meaning plain? The prophet had thought that Israel could only be saved by striking signs and wonders like that of Carmel, whereas God's Spirit had been quietly working in the hearts of the people.

Just now with us there seems a dearth of great leaders, and we think that the work of God is in jeopardy. Nay, be of good cheer! The still small voice of his Spirit is making itself heard in the hearts of thousands.

We thank thee, O our God, that even in these days thou art still at work in human hearts! With thy still small voice thou art doing more than we know.

Saturday, 12th. 1 Kings 19. 15-21.

There is real sadness in the command, "Go, return!" It certainly answered Elijah's complaint that he only was left, and that his life was at hazard. If he had not failed so disastrously and fled when he was needed most he might have carried out the divine purpose with no need of Hazael or Jehu, and with the subordinate help of Elisha. It is a solemn thought that we may fail God, and that he may be compelled to call others into the field of action, whilst we are relegated to less onerous and important positions, if not placed on the rubbish heap of castaways.

My soul, follow thou hard after God! Whatever thy difficulties, however many thine adversaries, though Ahab and Jezebel are on thy track, stand thy ground! God wants thee just where he has placed thee. Having done all, stand! The victory is nearer won than appears. Instead of anointing three successors or helpers, be ready to do the work of three!

It is encouraging to notice what a careful memory God has for his own. Elijah thought that he was alone in the devotion of his soul, but seven thousand prayed for him, seven thousand were strengthened and encouraged by his public life and protest, seven thousand were on the point of declaring themselves on his side. People are watching us of whom we know nothing, and are on the point of being emboldened to make a strong outward avowal beneath our leadership. Elisha was perhaps one of the seven thousand. He was evidently a man of wealth and position. Twelve yoke of oxen meant a position beyond and above mediocrity. When that cloak was flung across his stalwart shoulders his whole nature responded. He broke through all the bonds

that would hold him back, and till Elijah swept up to heaven he was content to be his minister.

Great Spirit of the Eternal, breathe on the dying embers of my soul that the old fire may burn! Stir my sluggish heart to its old intense passion of love! Anoint me with fresh oil, and whether the future be long or short, glorious in the eyes of men or unrecognized, may I follow to the end! In Christ's name.

Sunday, 13th. 1 Kings 20. 1-22.

Ahab did not deserve this unexpected success. The interesting point is that he was accessible to this prophet of Jehovah. Perhaps he was a weak man, largely influenced by Jezebel. A suggestion of this is given when on his arrival in Jezreel after the slaughter of the priests he let Jezebel deal with Elijah. We cannot defend Ahab in his atrocious subsequent dealings with Naboth's vineyard, but in any case we may learn this lesson, that the love of God watches for an opportunity to soften and save the worst men and women. There are patches of blue in the darkest skies. Voices like the Baptist's will remonstrate even with the Herods.

There is a further lesson to be learnt from this story. We are all ready to admit that God speaks to us through the storm, the earthquake, and the thunder, and are not sufficiently careful to note that his voice is heard in encouragements, in gleams of prosperity, in assurances of success. If the Almighty had allowed Benhadad to overwhelm Ahab and despoil his palaces of their contents we should have felt that it was a just punishment, and that the king was being taught the bitterness of idolatrous apostasy, but instead there is a gleam of sunshine emitted through the brooding clouds. A prophet is sent. A victory is given. An answer is given to Benhadad's insolence, which nearly cost him his life. Was not this an invitation to Ahab to mend his ways and turn to the Lord? Was it not an argument that even Jezebel could understand?

We are quite apt to feel the sting of failure and defeat as the proper discipline for wayward and disobedient souls, but we should not forget that the mercies of God are also intended to lead us to repentance. Before the barren fig-tree is cut down the gardener digs about it, enriches the soil, does his utmost to coax it to fruit-bearing. May not this be the divine reason for our immunity from defeat, for the prophet's encouraging predictions, and for the spell of sunshine? Let us also see to it that we do not wrap ourselves in Benhadad's fancied security because our camp is entrenched and our soldiers many!

Heavenly Father, we beseech thee to give us penitent and obedient hearts, that whether we are menaced by the attack of overwhelming adversity or walk in the sunshine of prosperity our hearts may be fixed on thee! May our hearts be attuned to thy will! In Christ's name.

Monday, 14th. 1 Kings 20. 23-34.

What a beautiful thought is suggested by the Syrian belief that our God is a God of the hills! It is quite true. We think of the hills that were round about Jerusalem; of the hills where our Lord was transfigured, and where he would often spend his nights; of the hill from whence he ascended to heaven. We also need the hills. We need great and solemn climbing with our banners and their strange device of Excelsior. Mountain scenes and mountain climbing expand our lungs, and strengthen our eyes, not only literally but spiritually. Bunyan was wise to place the Delectable Mountains in his immortal dream as well as the Valleys of Humiliation and Temptation!

"Then said the shepherds, let us show the pilgrims the gates of the city, if they have skill to look through our perspective glass! The pilgrims lovingly accepted the motion, so they led them to the top of a high hill, called Clear, and gave them their glass to look; but their hands were so unsteady that they could not look steadily through the glass; yet they thought they saw something like the gate of the city, and also some of the glory of the place."

The Syrians did not see that the God of the hills was also the God of the valleys. But is not God equally in the valleys of life,—the valley of humiliation, for instance, or the valley of Baca, through which lies the route to the heavenly Jerusalem, and where the rain fills the pools? It has been truly said that it is far easier to see God on the hills than in the valleys, which may stand for those quiet, uneventful days when we have to live through the usual round of household duties and business care. We sometimes suppose that religion consists of rapturous experiences, but probably there is often more real religion in being faithful and true in the obscurer passages of life, where none sees us but God and there are no heroics.

We pray thee for grace, O our Father, that we may be enabled to walk simply and humbly with thee! May ours be the blessedness of the poor in spirit, that ours may also be the kingdom of heaven! In Christ's name.

Tuesday, 15th. 1 Kings 20. 35-43.

The king of Syria had been given over to Ahab that he might execute on him the divine sentence of death for all the wanton evil that he had wrought. Instead of this Ahab had fraternized with him, referring to him as his brother, and asking him to join him in his chariot.

The prophet sent to remonstrate with him made use of a phrase which is amazingly appropriate to the present age: "As thy servant was busy here and there, he was

gone." There never was a busier age than this. The facilities of transport, the hurry of competition, the swift interchange of correspondence by wireless and radio fill our thoughts and engross our activities from morning to night. It is difficult to obtain time for quiet study or reading, and we are ashamed to think how far behind business is our religious and devotional life. It has been truly said that we climb by a steep ascent to heaven slowly because of the burdens on our back.

Business is business, we say.

Obviously there is no reason why a Christian man should be supine or unbusinesslike. A wise and strong captain of industry makes for the good of a community, and gives to perhaps hundreds of employees opportunities which would be impossible for them to realize on their own initiative. The church of Christ and the great missionary cause owe infinite thanks for the magnificent gifts which have come from the millionaires and successful firms or individuals. But are we not all tempted to put our religion in the second place, and to be so busy and occupied that we have barely time to enter our closet, and shut the door, and pray? Whilst we are there we find it hard to concentrate our minds and formulate our desires. The eyes have not time to become focused to the heavenly and eternal. So life is gone before we are well aware. Filled with anxieties, worries, hurry, the grave question arises whether we should not do more if we did less, and whether the laying of all matters before God would not give cooler brains and steadier nerves. Besides which it is the blessing of God that maketh rich. It is when we seek first the kingdom that all other things are added.

Help us, O Lord, to make thee and thy service our first consideration! Give us thy gracious help in our desire and effort to make time for thee! May we never be so immersed in our daily calling as to miss thy call!

Wednesday, 16th. 1 Kings 21. 1-16.

By the law of Moses Canaan was God's land, and the Israelites were his tenants, one of the conditions of tenure being that they should not alienate their possessions except in extreme necessity, and then only till the year of jubilee. It was quite legitimate for Naboth to take his stand on this fact, and say, "The Lord forbid it me." Besides it was the inheritance of his family, and Naboth loved it for its old and sacred associations.

Jezebel managed to get him put out of the way, and Ahab solaced himself with the idea that he at least was not his murderer. He had simply put his face to the wall, and done nothing. Of course if Jezebel had given instructions for his death, it was a great pity! It was just her way! But now it had been done he might as well take advantage of it. Thus he may have reasoned with the remonstrances of his conscience.

May we not apply this to ourselves? We are responsible for wrongs that we might stop, for the failure of righteousness which we have done nothing to uphold, for the drifting away of any soul from Christ or from the path of rectitude whom we might have saved by a word. Of course, this does not imply that we should be busybodies, meddling in other people's business and prying into matters outside our orbit. It is the Cain spirit which says, "Am I my brother's keeper?"

On the other hand, we cannot devolve our responsibility or profit by the wrong-doing of another. Supposing that a man has amassed a fortune wrongfully it becomes a grave question if his heirs should enter on the inheritance, supposing that it is possible to recoup those who were ruined by his unrighteous methods. We cannot legislate for one another in these matters, or ruthlessly condemn, but the question does arise. If Ahab was guilty in the sight of God, first, by trusting his matters to Jezebel, who would not hesitate to commit a crime if it would serve her purpose, and then in accepting the results of her actions, must we not be careful against profiting by the wrong-doing of others!

Grant us, O Lord, the pure heart and the single eye, that we may not turn to the right hand or the left, but ever keep to the narrow path of justice, righteousness, and love!

Thursday, 17th. 1 Kings 21. 17-29.

Some five or six years had elapsed since the word of the Lord had come to Elijah. How wistfully he had waited for its well known accents! How he longed once more to be where he had been in those great hours on Carmel!

These words may be read by some, once prominent in Christian service, who have been removed from the sphere they formerly filled; or if they still fill it have lost the old blessed sense of being God's mouthpiece. This may be accounted for by some failure in their former attitude. They are harboring besetting sin, or allowing some tiny rift to make the music mute. But there can be no doubt that if they will carefully search their heart or life, and put away the evil thing, the word of the Lord will come to them again. Thus it is written, "If thou return, then will I bring thee again that thou mayest stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth," Jeremiah 15. 19. So we are told that "the word of the Lord came to Elijah the Tishbite, saying . . . ."

There was no vacillation this time, and when Ahab came to take possession of his vineyard Elijah was there like an incarnate conscience. Ahab counted him to be his enemy, little realizing that beneath the prophet's breast there beat a true heart which longed to save him.

Elijah's forecast was literally fulfilled. See 22. 37, 38; 2 Kings 9. 25, 26, 36, 37. There in after days the armies of Israel were put again and again to the rout, saturating the soil with richer blood than ever flowed from the crushed grapes of Naboth's vineyard. Yes, God is true. Already the judgment is set and the books opened.

O thou who reignest in the heavens, and who art ever weighing the nations and their rulers in the balance of eternal justice, grant us grace so to mind thy word that we may be found righteous in our day and generation, that we may have no fellowship with the unfruitful works of darkness, and that at thy coming we may be adjudged to have been faithful to thy charge! To this end grant thy grace, we humbly beseech thee, to our rulers, governors, and all in high places!

Friday, 18th. 1 Kings 22. 1-28.

King Ahab said, "Ramoth in Gilead is ours: why should we not take it?" And it has been truly said that every Christian has large tracts of unannexed territory, unexplored possibilities, things that are ours by right but not ours by possession and enjoyment. There is so much prepared for us by our Lord of which we never avail ourselves. The chasm in the life of most of us between the things which Christ has prepared for us and our enjoyment of them is astounding. Ramoth is ours, but we have never taken it out of the hand of the king of Syria. This arises from one of two causes. Either we must plead ignorance of the reserves that await us in our risen Lord, or we are too indolent and careless to avail ourselves of them.

We might reach heights of consecration, for Ramoth means "high places." The apostle tells us that we have the right to sit with Christ in the heavenly places, which may be taken to represent the risen and ascended life of victory. But how seldom we meet with people who live there! Our Lord spoke to his disciples of a peace that passes understanding, as deep as the fathomless bed of the ocean which is never reached by tempest. There are also experiences of consecration where we might live daily on the alert to do the will of God.

Let us go up to possess! But there needs to be a previous consultation with the inward voice of conscience. There were two voices in Ahab's case. Zedekiah chimed in with Ahab, whilst Micaiah as clearly urged that the king was unfit for the victory. Before we can take Ramoth we must humble ourselves before God, and confess the wrongness of our life. Ahab must undo the ropes of evil which Jezebel had bound around himself and his kingdom. So with us,—the Micaiah voice of conscience must speak and be obeyed. Anything that should be surrendered must be given up, and the life must be ordered in the will of God. Only so shall we walk on the high places of the ascended life.

O Lord, we have been too willing to live on the lowland plains, instead of availing ourselves of those glorious privileges which await us in fellowship with thyself! We entreat thee so to cleanse and help us that we may thither ascend and dwell where thou art.

Saturday, 19th. 1 Kings 22. 29-40.

Ahab ordered that Micaiah should be put in prison and fed there with the bread and water of affliction,—probably the method of starving him to death. Perhaps he expected in this manner to bribe Jehovah to allow him to return in peace. He may have said to himself, "God will wish to save Micaiah's life, and for that reason I shall have immunity." He clearly had a premonition of death. This is apparent from his mean proposal to Jehoshaphat. His conscience was keenly awake, and even Jezebel had no opiates strong enough to lull it to sleep.

Conscience is a Latin word which literally means "what I know between myself and myself." It is a part, and a necessary part, of the furniture and equipment of the soul. It distinguishes between right and wrong with an almost automatic precision, and enters its protest against the wrong. Its service in the inner realm is like Micaiah to Ahab, and John the Baptist to Herod. It resembles the giving of the law with its blessings and curses. It is the Sinai of the inner life. When it speaks too vehemently men try to starve it out with the bread and water of affliction, and its voice gets weaker and weaker. In some cases it is either drugged or assassinated.

As I review the earliest years of my ministry, when I was in touch with D. L. Moody, Charles H. Spurgeon, and men of that caliber, I can recall the vestries and anterooms filled with men and women in profound distress as they were brought face to face with the claims of the Almighty. We were left in the inquiry rooms long after the rest of the congregation had passed home, because of the uncontrollable anguish and alarm of those who had suddenly awakened to discover the disparity of their lives with the great claims of God.

Not for a moment do we admit that deep conviction of sin is necessary as a preliminary to salvation. In multitudes of cases, especially with children and young people, the transition into the peace and joy of salvation is as the glad awakening of a summer morning when the first touch of dawn fills the woodlands with song. But though the earlier stages of the Christian life may be like a cloudless daybreak, there are few of us in the course of our lives who have not had hours of deep contrition and soul-anguish as we have contrasted our failures and shortcomings with the demands of God's love and law. But this is all for the good, and we have every reason to ask for the further development of the gracious protests

of the law of God, the Spirit of God, and conscience. Oh to have, as Paul, a conscience void of offence towards God and man!

Great Father, we thank thee for the still small voice speaking in our hearts! We pray for the increasing light of the Holy Spirit to illuminate it, that we may not turn to the right or left in obedience! In Christ's name.

Sunday, 20th. 1 Kings 22. 41-53.

It is a solemn sentence that is here passed on the life and influence of Jeroboam. He was definitely commissioned to sever the ten tribes from Rehoboam, 1 Kings 11. 31. There was no doubt about this being the divine intention, but Jeroboam feared that their constant visitation to the Temple services might ultimately alienate the Northern tribes from his rule, and lead them back to unity with Judah and Benjamin. Instead, therefore, of trusting God to maintain the division, he invented the golden calves. He acted on expediency, and paid the inevitable price. He goes down to history not only as a sinner, but as one who caused Israel to sin!

We must all search our lives to see whether our influence is helping or hurting others. The apostle Paul was sensitive on this matter. In 1 Corinthians 8. 7-13 he insists that there was no essential sin in eating food which, according to custom, had been offered to idols. The butcher may have offered it, or it may have been offered by the host of a gathering to which a Christian was an invited guest. Most justly he says that for us there is one God the Father, and one Lord Jesus Christ, that no idol is anything in the world, and that the Christians were neither better nor worse if they sat down to such a banquet. But he goes on to say that if there were danger in our example hurting some weaker brother or sister, leading them to act against the remonstrances of their consciences, it would be better to forego what we could permit with impunity. "If meat maketh my brother to stumble I will eat no flesh for evermore, that I make not my brother to stumble."

The lesson for ourselves is obvious. We must not listen to mere criticisms or innuendoes, nor must we be led into a weak subservience to possible scruples. We must not vacillate as Peter did, who ate with Gentile Christians till spies came from Jerusalem, Galatians 2. 11-21. But if a definite case comes under our notice of injury being done by our behavior or example, we must be willing to surrender a line of conduct which we have felt to be perfectly legitimate. We can be impervious to mere criticism from gossipmongers, but sensitive to any case of actual injury.

Help us, O Lord, to be careful of those whom thou hast entrusted to our care, that we may not wean them away from thee either by our example or teaching! May we so live in thee, and be filled with thy Spirit, that we may know how to avoid whatever might injure some weak disciple for whom thou didst die!

2 KINGS.

Monday, 21st. 2 Kings 1.

Ahaziah's messengers were despatched to one of the ancient shrines of the Canaanites. This was a deliberate rejection of Jehovah, and Elijah was sent to meet them with the announcement of his certain death. In his exasperation the king determined to get the prophet into his hands, and the two captains were apparently aware of his attitude to Elijah, and spoke with unwarrantable insolence. James and John reminded our Lord of this, Luke 9. 54.

To understand our Lord's refusal we must remember the difference between the two dispensations. Elijah's age belonged to the era when God's holiness, justice, righteousness, and severity against sin stood out in massive proportion. It was only when those lessons had been completely learnt that mankind was able to appreciate the love of God, which was manifested at Bethlehem and Calvary in the birth and death of our Lord. The holy men of those days had never heard the gentle voice of the Son of man speaking the Sermon on the Mount, but they had definite conceptions of the righteousness and holiness of God, and his swift indignation against sin. This inspired many of the Psalms, and led the God-fearing men of the old time to deeds from which our gentler natures recoil. But for this Joshua would have never slain the Canaanites, Samuel had never hewed Agag in pieces, and Elijah would never have acted as here.

How wonderful it is to think that our Lord, whose least word could have brought fire from heaven to destroy the arresting bands in Gethsemane, left that word unspoken! He threw them to the ground for a moment to show how absolutely they were in his power, but he forbore to hurt one hair of their heads. The only fire that he sought to bring was the fire of the Holy Spirit. Yet it is written that when the Lord Jesus shall be revealed from heaven with his mighty angels it will be "in flaming fire."

O Holy Spirit of God, we pray thee reveal to us the holiness of God, before which the angels veil their faces; and when in that light we have realized the sinfulness of sin, may we hear the still small voice of thy love stealing from Calvary, assuring us that the past has been blotted out! In Christ's name.

Tuesday, 22nd. 2 Kings 2. 1-8.

These young men probably represented the elect souls out of the seven thousand who had not bowed their knees to Baal. They were grouped in fifties, dwelt in huts formed by the branches of trees, and were versed beneath the teaching of an abbot in the sacred books. They were frequently sent

forth on the errands of God's Spirit,—to anoint a king, to upbraid a high-handed sinner, or to vindicate the truth. Elijah gave himself, in his later years, to their strengthening, and he felt that his last hours could not be better spent than in seeing them once more.

Though there was no allusion to his approaching departure on Elijah's part, these young men were well aware of it. This is the humility of true greatness! The prophet foresaw that he was to enjoy an exodus which was unparalleled in human history, except in the case of Enoch, but he was so reticent about it that if he could have had his way it would have been witnessed by no mortal eye. It was hard for him to yield to the importunity of Elisha.

What a rebuke is here for ourselves! The prophet's evident desire to go to heaven unnoticed shames us when we remember how eager we are to tell men, by every available medium, of what we are doing for the Lord. Oh, when shall we be free from ourselves? The Holy Spirit alone can set us free from this deeply-inwrought adulation of self. Instead of evading the gaze of the sons of the prophets we give them broad hints of our approaching glorification, and we throw no obstacles in the way of Elisha standing to gaze whilst we are caught up by the Spirit. Ah, self dies hard in us!

Till he was taken up Elijah continued his habitual work. When John Wesley was asked, "What would you do if you knew that you would have to die within three days?" he replied, "I should just do the work which I have already planned to do, ministering in one place, meeting my preachers in another, lodging in yet another, till I was called upon to yield up my spirit to him who gave it." The workshop and the factory are as near heaven as the sanctuary. The God-given task is as fair a height for ascension purposes as Olivet or Pisgah.

Teach me to live that I may dread
The grave as little as my bed!
Teach me to die that so I may
Rise glorious at the Judgment Day!

Wednesday, 23rd. 2 Kings 2. 9-12. Read also Luke 9. 28-36.

The two friends halted before the waters of the Jordan, which threatened to bar their onward steps, but forthwith the veteran's spirit was thrilled with the old faith. He took off his well-worn mantle, wrapped it together, and smote the waters. He struck them believing that since they were being led to the lonely land beyond, God would honor his faith.

Child of God, your path seems sometimes to lie through a flowing Jordan! Forward moves the inward prompting. Dare to believe that where God's finger points his hand will make the way! Advance in unfaltering faith!

There was fitness in the place chosen for Elijah's translation. Amid the scenery of his early life! In view of localities associated with the most memorable events of national history! Surrounded by the loneliness and wildness of nature.

There was fitness, also, in the exclamation with which Elisha bade him farewell. He exactly hit the truth. That man whom he had come to love as a father had been as an armed chariot of defence. By his faith and prayers and deeds he had often warded off dangers which would have foiled the efforts of an armed troop. Such men are rare, but we have known such in our time, and have felt that the church and the state were all the poorer because they had departed.

There was fitness, also, in the witness which was provided of the reality of the unseen and eternal world. A similar testimony was given by the rapture of Enoch before the Flood, and by the ascension of our Lord from Olivet. Where did these three journeys end unless there was a bourne which was their befitting terminus and goal?

As the tidings of Elijah's translation spread, all listeners must have been appalled; but what will be the result when they which are alive and remain until the coming of the Lord shall be translated to meet him in the air, as the prelude of being for ever with him?

We thank thee, O heavenly Father, that the spirits of the just live for ever in thy presence, and that the death and resurrection of our Saviour have robbed death of its sting and the grave of its victory! Grant to us grace, we beseech thee, that we also may pass in triumph through the gate of death in virtue of that death of the cross, by which Christ abolished death, and opened Paradise to those who believe!

Thursday, 24th. 2 Kings 2. 13-18. Read also Acts 1. 6-11.

In Elijah's question as to what he could do for his faithful friend we have a close analogy to our Lord's promise to send the Comforter to take his place. The confidence of the prophet was not misplaced. His friend sought neither wealth, nor position, nor worldly power, nor a share in the influence which Elijah had won with God and man. He asked only for the portion of the eldest son. He desired to be the heir of his spirit and the successor to his work. A passage in the law of Moses proves that "the double portion" was the right of the first-born and heir, Deuteronomy 21. 17.

It was a noble request. He was called upon to take up Elijah's work, but he dared not undertake its responsibilities or face its inevitable perils unless he was specially equipped with spiritual power. We cannot ask men for this boon,—at least not of the ordinary run of men. The Elijahs of our race are few and far between. But there is at least One to whom we can all go with this sublime request, sure that he is much more

eager to give his Holy Spirit to them that ask than the tenderest father to satisfy his children's hunger. Would that we felt that hunger! Men of the world hunger for name, wealth, rank. They get what they seek, for they will take no Nay. Let us view this reception of the qualifying Spirit as our bounden duty; and instead of giving up or retiring from onerous tasks because we do not feel able to fill them, let us rather seek and receive that new endowment of the Spirit before whom the waters of difficulty part!

The one condition demanding fulfilment is spiritual insight. The measure of our reception of the Spirit will be in direct proportion to the vigor of our spiritual life. "If thou see me when I am taken from thee, it shall be so unto thee"! And since Elisha saw this translation it was clear that his passions were under control, his temper refined, his spirit alert, and his heart of so pure an order as to admit him into the foremost rank of the spiritual world. When, therefore, the mantle fluttered to his feet he knew that heaven had ratified his request and granted him Elijah's work.

We need, O blessed Lord, to be endued with power from on high! Thou hast called us to thy service. Oh, anoint and fill us with the Holy Spirit!

Friday, 25th. 2 Kings 2. 13-18.

The double portion was that of the first-born. By his request Elisha expressed the wish and hope that he might inherit the spiritual power and grace so evident in his master. It was a reasonable as well as a beautiful request. The only condition was spiritual vision. Would Elisha have that spiritual insight which would reveal the supremacy of the spirit rather than of the mind?

There is no more radical inquiry than this. It was the urgent inquiry that the apostle made of the Corinthian church, 1 Corinthians 2. "The natural man" of verse 14, in the Greek, is the merely intellectual man. In our natural human experience each organ has its peculiar province, and cannot perform the office of another. So with the knowledge and reception of God's grace, teaching, and help,—they are spiritually discerned.

It is easy to read these words, and too many may be content to do so, saying, "I don't aspire to that experience!" Yet the whole of our religious life hinges on the answer to the question, Is your union with God one of mental and moral perception, or is it based on the union of spirit with Spirit? Except a man be born of the Spirit from above, he cannot see or enter the kingdom of God, John 3. 3-6. All professing Christians may as well stay here for a moment to assure themselves that they fully understand and realize this all-important question.

Elisha caught the mantle, but best of all he gave evidence that the spiritual legacy was also his, for the waters parted before him. There are many rivers for us all to cross, and for all there is the river which Bunyan describes. We are constantly meeting with these obstacles to our progress in Christian service. Let us not invoke the help of man, however good or great, but pass beyond the human to the source of all might! Not the chariots and horsemen, but the victorious Saviour, who can be to each of us a living, present help!

O Lord, we pray thee help us to reckon on thyself as a present help! We do not ask for those whom thou hast called to their rest and reward, but that thou shouldest empower us by giving us their spirit.

Saturday, 26th. 2 Kings 2. 19-25.

We need to think ourselves back from the high civilization of our time to those primitive days when men could only be reached on the lower levels of life. In order to establish their authority in spiritual matters, it was needful to unfold the powers of the Spirit in matters of a material character. Probably this is the reason why miracles in the material time-sphere are rare amongst us, but not impossible where there is a needs-be. The margin corrects the text by emphasizing the fact that those who mocked Elisha were young lads.

This curse in the name of the Lord lies outside the limits of modern life. There are mysteries in the sphere of the Spirit which defy our analysis, and there are cases on record where it would seem that a malign influence has rested on places, homes, families and individuals, resulting from some malediction in the past. "I will bless them that bless thee, and him that curseth thee will I curse." So with the blessing as well as the curse, Genesis 27. 28, 29, 33. When we are called to face these questions we are bound to confess our ignorance of the laws of the spiritual world by which we are surrounded. There can be no doubt that from each one of us there is issuing continuously a savor of life unto life, and of death unto death. We are either blessing people to their uplift, or cursing them to their downfall. No word or act, no gesture or thought is uneventful. At certain seasons when climbing in high regions the guide will caution against speaking aloud lest our voice should startle an avalanche on its course; and we need to watch our words and order our lives in such wise that no one is the worse, but all are better for the spoken word or act. It is said that even Peter's shadow seemed to carry healing with it, and we may resolve to live on that level of spiritual efficiency that our presence may be uplifting and healing.

Give us thy grace, O Lord, we beseech thee, that our lives may be fragrant and helpful to all with whom we come in contact! Everywhere may we carry benediction!

Sunday, 27th. 2 Kings 3.

This chapter affords many glimpses into the life of that age. The confederacy of kings and nations, the combination of religious emotion with the prosecution of war, the drastic treatment of Moab prescribed by the prophet, the miracle of water supply, all this is strange to us, and yet interesting in the light cast on the days of the comparatively crude ideals of religion.

But the quieting and helpful influence of music on the prophet's agitated nature is at least suggestive of the influence which sacred music may produce on the soul. It will be found most helpful in inciting the spirit of private prayer to read or repeat to oneself the five great choruses or anthems of Revelation 4 and 5. Such contagious praise should awaken the most sluggish soul to enter the hour of prayer on the most exalted level, and from that standpoint it becomes easy to worship and intercede.

But we need more than music. If the hand of the Lord is not on us and with us, the minstrel will not be able to effect much. It is good to be in tune with heaven, as Milton puts it, but we need also that "the arms of our hands be made strong by the hands of the mighty God," Genesis 49. 24. (This quotation suggests the strong hands of a father being placed on the weak hands of his little son, who is learning to handle the bow.) The prophet's mantle had fallen on Elisha, and the hand of the Lord was with him. Like his master he stood before the Lord, and his faith was abundantly answered as the water welled up in the trenches.

O Lord, our souls are often wearied and fretted with their collision with the men and things of the world! Help us to rise above them into closer fellowship with thyself! Make us in tune with thy will! Let thy hand be with us! Grant us an omnipotent faith in thy divine partnership!

Monday, 28th. 2 Kings 4. 1-7.

Elisha's personality must have been attractive. This widow did not hesitate to acquaint him with her need, and seek his advice, and in our next we shall see how tenderly he dealt with children. We must not expect God's Spirit always to manifest his power in the same direction, and after the same method. The dew which distils quietly is as much a forthputting of his providence as a thunder shower, and each is as necessary as the other. A life filled with quiet sympathy and ministry will bear comparison with one whose magnificent outbursts hold the attention of the world. Twelve hours of daily sunshine, year in and year out, are preferable to the summer of unbroken sunshine in the Arctic circle, followed by long months of unbroken midnight.

When our need is urgent the question with God is not whether there is oil enough, but whether there are vessels enough. We fear that the supply of oil will not last out: the real concern is to obtain the capacity to contain. What a fund of comfort and help is here! The young minister on entering his first charge wonders where the sermons will come from that are to meet the needs of his people as the long years pass. The father, as he looks on his family with their growing needs, questions how he can educate and give each child a chance, and he almost despairs. The creditor comes to the poor widow, and she looks at the tiny legacy, on the one hand, and all the claims, on the other, and resembles the captive exile of Isaiah's prophecy. But when we begin to pour out the oil, i.e., to use such resources as are to hand, we find that the oil lasts. Year by year material for those sermons will be given as needed. Year by year money will be forthcoming for the education of those children. Year by year your patience with that invalid or suffering child will be revived and reinforced. Trust God absolutely! The great outside world will not be able to guess your secret. "Thou shalt go in and shut the door in upon thee and upon thy sons," and let them learn your secret.

Give us grace, great Father, to trust thee for the constant supply of our needs! May our faith be enlarged to fill all the vessels of our need, and to reckon on thine all-sufficiency!

Tuesday, 29th. 2 Kings 4. 8-17.

What was it in Elisha's appearance and behavior that arrested the attention and reverence of this woman of the upper class, as well as the faith of the poor widow which we considered yesterday? There was an atmosphere about him which betrayed that he was a holy man of God. He made no claims or assumptions, but was just himself. He carried an atmosphere about with him. There was the perfume of a holy and beautiful character in his presence. When God lights a candle and places it upon a shelf, all in the house see the light. They do not need to be told that it is there. Men and women of that kind will always carry a welcome to the mansions of wealth and the cottages of the poor.

But this rich woman exemplified a noble modesty when she refused to be introduced to the king or to enter the life of the court. Palaces are not generally ideal places. Too often they are rent with discord, jealousy, and suspicion. Elisha's hostess acted wisely in refusing to be entangled with the manners of the court. Her idyllic answer betrayed her pure and modest character. She was content to dwell among the people who had known her from her birth, who had watched her growth, and been interested in her marriage to a wealthy man who may have been considerably older than herself. There was an unobtrusive affection between her poorer neighbors and herself which was quite idyllic.

Let us so live that these mutual ties may

bind us to "our people" and them to us! If this woman's spirit were to take hold of all women in the well-to-do circumstances of society, the rents between the classes would be healed. When the women take the lead in these matters the men will follow. It is woman's influence that makes or mars human relations. From the early days of childhood to the hour when children and grandchildren gather around the death-bed of the beloved soul, it is the woman who creates the blessed atmosphere of home, though she wists it not.

Lord Jesus, thou didst experience the tender love of thy mother's nurture, and the blessed tendance of the women who ministered through the years of thy earthly ministry! May the womanhood of our homes and churches make them palaces of love and strongholds of piety!

Wednesday, 30th. 2 Kings 4. 18-37.

The mother refrained from telling her husband what had befallen the little lad. She was so sure that she would receive God's gracious help through the prophet. "Yes," she said to herself, "the boy will be well enough to run on to meet his father when he returns this evening." But not a moment could be lost, and she rode at a great pace to the prophet's home on the lower reaches of Carmel, almost within sight. In the meanwhile the little body lay lifeless on the prophet's bed. She could not tell her secret to Gehazi. True, he had done her a great kindness in suggesting that the prophet's best repayment would be in the gift of a child, but women who are living a pure, noble woman's life have an instinctive insight into the character of the Gehazis, which is confirmed by after-events, 5. 20-27.

The prophet's staff was impotent to call back the soul. It makes one think of the highly refined sermons and lessons with which our age abounds in the church and in the school. Many of these are as learned as they are beautiful, but they are useless for the purpose of regeneration, salvation, and inspiration from the highest source.

The sequel of the story is beautiful. The door was shut, because the prophet had to pray to his Father in secret before he could expect to have the child given back. We must have closets with closed doors and strong locks if we are to do great business with God for the imparting of eternal life to those of home, or church, or school. There must be the loving personal contact of mouth to mouth, and hand to hand. Again and again we have found that the divine life seems to be nurtured by the human and personal contact. It is not enough to speak from pulpit, desk, or chair. The heart-throb of the parent or friend, under God, is needed, in many cases, to set the heart beating again. Don't despair or lose heart if the first contact fails! Above all, pray!

O Spirit of God, fill us with undying faith and persevering prayer! May we travail in birth for souls, and never rest until the great result is secured whereby they shall arise from the death of sin to the life of righteousness! We ask for all ministers, pastors, and teachers that they may be so endued with the life of God as to awaken those who are dead to God and hope and heaven! In Christ's name.

Thursday, 31st. 2 Kings 4. 38-44.

There are two great needs in our world, power to arrest the poison of sin and food to nourish the soul. These two miracles foreshadow, therefore, our Lord's personal work for the souls of men. If Elijah was a type of John the Baptist, so Elisha was in many respects a type of our Lord, who arrested the poison of sin and death, and now waits to feed the souls of those who love him. These miracles illustrate the divine intention to counteract the ancient curse of a forfeited Paradise and to meet the hunger of the soul.

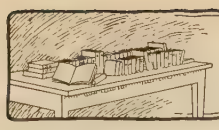
We may be thankful that the gospel does not minimize the evils which have desolated our world from the day when our first parents were banished from Paradise. No creed has ever gripped the heart or spoken to the conscience of man which has not acknowledged our desperate need for power against sin's poison and food to appease the hunger of the soul. The gospel of our Lord alone can breathe life into the soul, as the antidote of death, together with healing and spiritual food. The Bible is amply vindicated as the Word of God because it faces our human needs with an absolute response of hope and help.

The words spoken to Adam were dim, but strangely inspiring. Neither Gethsemane nor Calvary was hidden from God's sight. The wilderness might be drear and deadly, but the Saviour would not flinch from it. The cup might be bitter to his taste, but for us sweet to the taste. The cross would be shameful, but it would open into heaven. Creation itself was made subject to vanity, but even it shall be delivered from the bondage of corruption. Instead of hunger and thirst there shall be satisfaction, and it shall be to the Lord for an everlasting sign.

Our hearts are filled with praise, O holy Father, that by thy abundant grace the poison of sin shall be arrested and the hunger of the soul shall be satisfied! Thou wilt create a new heaven and earth, wherein there shall be neither poison nor lack of any food.

Her Father's Tribute: A Memorial of Elizabeth Graham Colton, by E. T. Colton. Fleming H. Revell Co., New York. 52 pages, with frontispiece.

A restrained and moving sketch of a wholesome and beautiful life cut short at the age of 20. For a time she was a student at Northfield Seminary. Dr. John R. Mott adds his tribute to the beauty of character of his associate's daughter.



Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Children's Prayers, recorded by Their Mother. Pilgrim Press, Boston. 173 pages. $1.25.

A novel and most interesting book, in which other mothers—and fathers and other persons concerned with children,—will become absorbed.

This mother, a minister's wife, gave earnest thought and care to her growing boys. She made a practice of recording their prayers from their earliest years, also other occasional incidents and sayings that seemed especially revealing of their growth of understanding or any particular phase of interest. From her notebooks she has selected and arranged this matter into chapters on prayers of gratitude to God, Christmas, birthdays, animals, aspiration, world friendship, quoting the youngsters' prayers verbatim, and giving explanations and connecting links as needed. A "List of Helpful Books" she has used in reading to the children is also given.

The revelation of this mother's intelligent nurture of her children's growing spiritual life, the happy and healthy home background of the book, the author's delicacy and good taste, the literary grace of the narrative, and we may add the tasty make-up of the book, combine to make it a most attractive and suggestive volume.

Devotional Offices for General Use, compiled by John W. Suter. Century Co., New York. 118 pages. $1.

A choice collection of some 20 liturgical services for church anniversaries and special occasions of prayer, thanksgiving, etc. They are derived from American and English sources, and are intended for use by clergymen or laymen in church or religious gatherings elsewhere.

Intense devotional spirit and dignity of form pervade the book.

Every Day—All the Way: Devotional Readings for the Year, with Numerous Incidents of Christian Experience, compiled by Thomas C. Muir. Fleming H. Revell Co., New York. 370 pages. $1.

A page for each day in the year, with a verse (or two) of Scripture, which is illustrated by one or more selections. The latter are sometimes poetry, sometimes quotations, but most often they are incidents from the life and work of prominent Christian workers and others, whose names are given.

Problems of the Prayer Life from a Pastor's Question Box, by James Oliver Buswell. Bible Institute Colportage Association, Chicago. 127 pages. 25 and 75 cents.

A new and helpful treatment of an old theme.

President Buswell divides his matter into seven chapters,—on confession (forgiveness), consultation (guidance), petition (for definite things), intercession, gratulation (thanksgiving), adoration, and dedication. Under each chapter a fuller question is discussed. Thus, in the chapter on guidance the problem is, Will God actually reveal his will to men? A sure and broader foundation for prayer is thus laid.

In method the author is expository, nearly every page witnessing by references in the footnotes to his close dependence upon Scripture.

The book is intended primarily for perplexed persons, but every reader will gain new glimpses of prayer and its practice.

Thou When Thou Prayest, by William Owen Carver. Doubleday, Doran and Co., Garden City, N. Y. 76 pages.

Three chapters on the Lord's Prayer: the attitude ("Our Father"), the supreme objective (first half), and the petitions (second half). These are preceded by a chapter on "The Background,"—our Lord's whole teaching and practice of prayer,—and a chapter on our "Approach" to God.

The style is clear-cut and businesslike, not devotional: giving the author's thoughtful ideas on prayer, but not inducing the reader to his knees.

Oxford New Testament and Psalms, No. 0605. Oxford University Press, American Branch, New York.

A handsome edition, black-face type large enough for older folks to read quite easily, self-pronouncing, Authorized version. Size,

6 by 9¼ inches, ½ inch thick. An ornament to any table or bureau where it is kept for frequent use.

Prices range from $1.75 to $6, according to binding.

Studies of Christ.

Christ of the Ages (The), by Harold Paul Sloan. Doubleday, Doran and Co., Garden City, N. Y. 184 pages. $1.50 net.

The stimulating thought in the title expresses the tone of the whole book, which is a studious and confident assertion of the highest claims for Jesus of Nazareth. Our Lord's incarnation and deity are supported by careful arguments. Christian belief from Pentecost to Nicea is given in outline. Lower or negative views of Christ are combated. Belief in the Christian creed is shown to be a supreme moral and personal attainment.

Dr. Sloan is professor of Systematic Theology in Temple University, Philadelphia; also a Methodist pastor who has been prominent in withstanding the sinister advance of Modernism in that denomination.

His Last Week: An Imaginary Narrative of Thomas the Doubter, by J. W. G. Ward. Doubleday, Doran and Co., Garden City, N. Y. 205 pages. $1.75 net.

Dr. Ward strikes a new trail in this book. He tells the story of our Lord's last week as if Thomas was telling it.

The Scripture narrative furnishes the facts, but Thomas gives his own reactions as he observes what happens and hears what is said. Of course this amounts to a study of Thomas himself, but always the light is reverently focused upon our Lord.

Dr. Ward has a vivid and lucid style. The reader will not want to lay down the book once he has started to read.

Jesus Christ, by Anthony C. Deane. Doubleday, Doran and Co., Garden City, N. Y. 226 pages. $1.50 net.

The author's aim has not been to write another detailed life of Jesus of Nazareth, but rather to set before the reader the leading facts in his career, the turning points in his life, the chief characteristics of his ministry, so that the reader out of his own knowledge and convictions shall be able to answer the question, Whom say ye that I am?

The author is evangelical in his attitude to Jesus, and does not belittle his claims. He is scholarly and reverent, and the book leaves the reader with a good taste.

Supreme Christ (The), by Elwin Lincoln House. Fleming H. Revell Co., New York. 128 pages. $1.25.

Dr. House renders Christ allegiance as supreme, and holds that if the religious world regarded him thus we would rid ourselves of many divisions. His book is a series of 28 short sections in which the supremacy of Christ in as many aspects is asserted,—in the facts of his life and personality, in authority, service, democracy, prayer, and so on. The known facts in the Bible are illumined by many pointed anecdotes and illustrations supporting his thesis. So the volume is a topical study of Christ, each section contributing to build up the argument for Christ's supremacy and adequacy as Saviour and Lord.

Biblical Themes.

Bible Lamplighters, and Their Messages for Boys and Girls, by Edward Shillito. Fleming H. Revell Co., New York. 160 pages, illustrated. $1.50.

The new idea in this book is the missionary spirit that broods over it. It retells the story of 23 Bible persons or incidents, from Joseph to John in Patmos, with a missionary thought at the end of each story, never overdone or forced.

The author is literary editor of the London Missionary Society. He knows how to write agreeably and helpfully.

Narrative Dialogues from the Bible, edited by Alfred Clegg. Doubleday, Doran and Co., Garden City, N. Y. 296 pages. $2 net.

The prevailing tendency toward acting and pageantry is here directed to the Bible with a view to making its incidents and stories live with new interest as they are acted out by living people. Thus, in the parable of the Ten Virgins individuals personify the wise and foolish girls, the herald, the bridegroom, each of whom speaks his part, while a narrator reads introductory and connecting sentences.

The dialogues usually quote the Bible verbatim in sayings, but narrative is often condensed and simplified. Sometimes a book—like Job,—is condensed into a single dialogue.

There are over a hundred selections, mostly short, all the way from Eden to the New Jerusalem. Of course they can be read in the home or school as well as acted with or without costume.

Paul (The Life of), by Benjamin Willard Robinson. University of Chicago Press, Chicago. 268 pages. $2.

A complete textbook on the life of Paul. From first page to last it shows a master's hand. The division into 13 chapters, the lay-out of each, the supplementary readings, the several appendices, the subject and Bible references indexes, all contribute to a thorough grasp of the subject.

This is a revised edition of a book first issued in 1918. The latest findings of research and scholarship are incorporated, and a chapter on "Paul's Religion" is added.

Study Bible (The). Doubleday, Doran and Co., Garden City, N. Y. About 150 pages. $1.25.

We reviewed four volumes in this new series last month. Add two more:

"St. Mark," by the Bishop of Liverpool and A. E. J. Rawlinson;

"Romans," by the Bishop of Winchester and James Moffatt.

Biographical and Historical.

"Also Rans" (The): Great Men Who Missed Making the Presidential Goal, by Don C. Seitz. Thomas Y. Crowell Co., New York. 356 pages, with 18 portraits and 14 cartoons. $3.50.

These chapters are brief, interesting sketches of the life and times of unsuccessful aspirants for the presidential office. A fair share of them are remembered only in name, but others have left an impress not easily effaced. Among the more notable persons are Aaron Burr, Daniel Webster, Stephen A. Douglas, Horace Greeley, James G. Blaine, and William Jennings Bryan.

On the whole the characters are well and judiciously portrayed, with the alternating lights and shadows of acknowledged characteristics frankly dealt with. To the reviewer, who recalls vividly the Chicago Wigwam and the nomination of Lincoln, as well as Lincoln's debates with Douglas, the studies have proved most informing and entertaining.—F. H. R.

American Presidents: Their Individualities and Their Contributions to American Progress, by Thomas Francis Moran. Thomas Y. Crowell Co., New York. 318 pages, illustrated. $2.50 net.

Such books as this are constantly needed to refresh our memories or for occasional reference. It gives character sketches and evaluations of the services of the 30 presidents from Washington to Coolidge. A bird's-eye view of American history is a by-product, with information on the fundamentals of American government.

There is also a chapter on "Why Great Men Are Not Chosen President," in which leading presidential possibilities from Franklin to Hay and Root receive brief mention.

Another chapter discusses "The Ethics of the Presidential Campaign," something which every voter should read.

Full-page pictures of these great men add to the value of the book.

Taken in conjunction with the volume reviewed above one may have a course of reading that is timely during this year of the presidential election.

God in Us: The World Faith of Quakerism, by Daniel Gibbons. Macmillan Co., New York. 100 pages. $1.

We are not sure how far this book will be indorsed by Friends in general, but it is a straightforward attempt to state the chief points in the author's beliefs, such as the indwelling Christ, the inner light, the free gospel ministry, the silence. Paragraphs explain the unessential nature of things that have caused misunderstanding, such as special costumes and forms of speech, attitude to oaths, etc.

There are quotations from Fox and others, but on the whole the author makes presentday explanations and maintains an open attitude to the future in regard to the faith and other aspects of the Quaker position. The author has been a newspaper man, and this gives a key to his style and matter.

Great Magdalens (The), by Hugh Francis Blunt. Macmillan Co., New York. 335 pages. $2.25.

The first three chapters embrace "Penitents of the Stage" in the early centuries, both men and women, "Voices from the Desert" in Egypt, and "Magdalens of the Ages of Penance," the 4th and 5th centuries. Then 15 individual women get a chapter each, from the woman whom Augustine loved to Madame Pompadour.

Few of these women who were converted from lives of worldliness and sin will be known as such outside Romanist circles. Their wretched careers in sin are written up with restraint, and their new lives in Christ —or in the church,—are pictured in the style and phraseology usual with Romanist writers.

Father Blunt has a ready pen, and he has evidently read widely in gathering material for these biographical sketches.

Havergal (Frances Ridley), A Saint of God: A New Memoir by T. H. Darlow. Fleming H. Revell Co., New York. 269 pages, illustrated. $2.

Those who have sung Miss Havergal's hymns will be glad to know something of the authoress and her literary treasures.

Born in 1836 and dying in 1879, aged 42, she lived in a different era from ours. It was England of the Victorian era in which she grew up. A daughter of the rectory, her whole life was passed in a religious milieu. She enjoyed the refinement and culture of Anglican circles: rather ascetic so far as her range of contacts was concerned, but identified with the Mildmay movement for the deeper Christian life.

A Memoir 60 pages long relates the rather even tenor of her saintly life. Over a hundred pages of selections from her prose writings follow, then over 80 pages of selections in verse. A list of her published works names some 40 titles, nearly evenly divided between prose and poetry.

Miss Havergal voiced the devotion and aspirations of the choicest Christian people of her day. Keeping close to Christ and central themes, her writings retain their power and appeal. This volume reviving her influence deserves a wide reading.

Modern Pathfinders of Christianity: The Lives and Deeds of Seven Centuries of Christian Leaders, by Henry Kalloch Rowe. Fleming H. Revell Co., New York. 253 pages. $2.

If all these biographies, though brief, are as well done as that of D. L. Moody this book can be commended for its grasp of the leading features in the characters and careers of its subjects. Twenty men are given a chap-

ter each, from Francis of Assisi to Drummond and Rauschenbusch and Borden P. Bowne.

To know these men and their life work is to touch high spots in the progress of the church through the centuries, for each of them was distinctive as a leader or pioneer. And how better can people be interested in church history than by studying the careers of the men who did things?

Aspects of Religion.

Current Christian Thinking, by Gerald Birney Smith. University of Chicago Press, Chicago. 209 pages. $2.

One of the Handbooks of Ethics and Religion in the series in religious education edited by Shailer Mathews, Theodore G. Soares and W. W. Charters. The author of this particular volume is a member of the Divinity School of the University of Chicago.

The book is intended for the use of classes. As to size, arrangement and clarity it is hard to imagine a better textbook. It has, besides, a carefully selected and—considering the size of the volume,—a remarkably full bibliography.

Its title is somewhat misleading, for it is not a summary of conclusions, permanent or tentative, of religious thinkers of our time, but a presentation of certain phases of Christianity that are now, especially in this country, most visible, active and at least to some extent mutually hostile.

The discussion is not, indeed, confined to Christian thought of the present day. The first topic is Roman Catholicism, and the second is the Protestant Revolt. Necessarily these deal with the past. And it would be hard to improve the presentation here made of the essential positions of these two types of Christianity, while a real service is done in sharply reminding the student that Protestantism has historically and genetically a background of Catholicism.

The chapters on the more modern and strictly current topics, such as Modernism, Fundamentalism, the Modern Quest for God, and others closely related to them, are decidedly less the detached and impersonal presentations which we have learned to recognize as the appropriate expression of the modern academic mind. In them the author is no longer a mere informant. He is an advocate. He appears for the modernist.—W. O. S.

Does Civilization Need Religion? A Study in the Social Resources and Limitations of Religion in Modern Life, by Reinhold Niebuhr. Macmillan Co., New York. 242 pages. $2.

A great deal of solicitude is being expressed in the present day with regard to the health of religion. This seems to show that the religious interest is dear to the hearts of many.

Conservative opinion seems to be that es-

Dr. E. Stanley Jones, author of "Christ at the Round Table."

sentially religion is a continuous and inescapable interest of mankind. However, while there may not be reason to suppose that faith has perished from the earth, nor is likely to do so, it may be true that faith is fading from the horizon of certain classes. This is precisely the inquiry of Mr. Niebuhr, who is of the opinion that while modern scientific education has greatly multiplied the intellectual difficulties of religion, the increasing opulence of Western life has rendered its moral problems more perplexing. This general theme he proceeds to discuss under the heads: The State of Religion in Modern Society, Nature and Civilization as Foes of Personality, The Social Resources of Religion, The Social Conservatism of Modern Religion, Religion and Life, Social Complexity and Ethical Impotence, Transcending and Transforming the World, and A Philosophical Basis for an Ethical Religion.

Science, which never deals with ultimates but only phenomenal adumbrations of reality, calculating quantities but not concerned with the qualitative aspects of real being, cannot say anything decisively unfavorable to religion, and the conflict is thrown over into the sphere of philosophy and theology. Here pantheism and naturalism are alike to be avoided, and personality is to be stressed. "Human personality," however, "can be understood neither in terms of its environment alone, nor in absolute terms which leave the material world in which it develops out of account."

The upshot of the author's contention is the practical consideration that religious values attain their highest influence only when they are in perpetual conflict with all other values. The great desideratum is the cordial union of all that is best in East and West, mystic striving and economic achievement, so that the soul of man will be not the victim of, but the victor over, modern civilization. The greatest hope, it is said, lies in the missionary enterprise, which tends to universalize the Christian faith so that it may be shown to be intrinsically worthy

of its world expansion. There are resources in the Christian religion "which make it the inevitable basis of any spiritual regeneration of Western civilization." But ethical integrity must be restored to religion (we would rather say, evolved from religion), and the religious dynamic (an actively redemptive grace) must be applied preservatively to modern society.

With this conclusion practically all Christian thinkers will agree.—C. A. S. D.

Religious Thought in the Last Quarter Century, edited by Gerald Birney Smith. University of Chicago Press, Chicago. 239 pages. $3.

Articles on various topics, each by an expert in his line. They first appeared in the "Journal of Religion" during 1926.

The standpoint of the writers is that of the liberal school, and though conservative writers and their contributions are often noted the value of their contributions is minimized. The topics cover a wide range. In their treatment the drift of opinion is noted, and usually a fairly complete bibliography of the leaders of thought is given, thus making it a good reference book for more detailed reading, and to keep one abreast of the times.

The changes in viewpoint in liberal thought are in some cases to its credit, but in others quite the reverse, as a man who has made a false turn frequently changes his direction in his search for the right path. Thus Dr. McNeil in his article on "The Interpretation of Protestantism" speaks of the present day situation as a "wandering in the wilderness," which is a good picture of the mental attitude of one, who, denying the supernatural, attempts the task of a rational interpretation of Christianity. As each attempt fails new methods of approach are sought, till one finds himself wandering in a wilderness, not knowing just where he is. Such will be the reaction of many of the articles. —S. C. H.

Spiritual Exercises and their Results: An Essay in Psychology and Comparative Religion, by Aelfrida Tillyard. Macmillan Co., New York. 216 pages.

This readable volume may be denominated a study of practical mysticism. The adjective may not seem to some minds to have a right to keep company with mysticism, but anything is efficient which puts one in a better condition for work or suffering.

In every generation there have been those who have revolted against over-intellectualism, and who have sought through what might broadly be termed meditation to come into touch, at will, with spiritual realities. This passes at times into magic, which is substantially the assumption that unseen powers, by some jugglery on the part of humans, can be brought into subjection to the will, or even whim, of man. The authoress has done a good service in bringing together in this book an interesting array of spiritual exercises as practised today among Christians, Hindus, Buddhists and Moslems. (The list might have been extended to include various cults and religious rituals of primitive tribes.) The term employed as a title for this careful work is comprehensive enough to include hypnosis in religious exercises, posture, regulation of the breath, use of mantras (from which even Tagore has not cut loose), samadhi (ecstasy), the Buddhist "moments—consciousness," Burmese meditation circles, Moslem dervish orders, and Sufism with its long and severe discipline. The chapter which deals with Christian meditation, although too short, will particularly appeal to most readers.

This book will certainly enhance interest in mysticism, and on the whole increase one's respect for the various religionists who, with all their superstition and notwithstanding their occasional disingenuous reliance on magic, cultivated heavenly aspirations, and worked hard at their prayer mechanisms and ecclesiastical gymnastics.—C. A. S. D.

Various Themes.

American and the German University (The): One Hundred Years of History, by Charles Franklin Thwing. Macmillan Co., New York. 283 pages. $2.25.

Everyone is familiar with the pilgrimages of American students to the German universities before the War. President Thwing makes a survey of a hundred years of this movement, and he sets forth the advantages gained by American youth, the influence which native Germans have had in American colleges, and the influence of German university methods and conditions upon those prevailing in American institutions.

The first quartet of American students went to Göttingen in 1815 and the years following. They brought back rich products of European scholarship, fertilized American thought, revealed this country's poverty in these fields, inspired college administrators and teachers to seek better things, and in other ways contributed to the subsequent growth and value of American colleges and universities.

Will Germany recover the prestige she had with American students before the War? In spite of certain favorable features President Thwing doubts it. The economic setback Germany received, the loss of so many young men, the prejudice against Germany, the attractions held out by institutions in England, France and other lands, and the enrichment of university life and opportunities at home minimize the probability of Germany becoming the Mecca of students for many a year.

Crowell's Dictionary of English Grammar and Handbook of American Usage, by Maurice H. Weseen. Thomas Y. Crowell Co., New York. 703 pages. $4.50.

One has only to scan the pages of this book to appreciate its everyday value. Here are

thousands of words and phrases, alphabetically arranged, whose correct meanings are given and whose grammatical use and misuse are pointed out. The words embrace both technical terms and slang: over five pages of current college slang are defined. It is not a dictionary, but the kind of book that gives you light upon elements of speech about which you feel uncertain, hesitant, stumbling. Each point is illustrated by a phrase showing its correct use.

Teachers of English will of course find the book most practical, but everyone will have occasion to resort to it in daily conversation and writing at moments of doubt and difficulty about the proper use and meaning of words.

First English New Testament and Luther (The), by L. Franklin Gruber. Lutheran Literary Board, Burlington, Ia. 126 pages. $1.25.

After careful research this author seems to establish the fact that Tyndale's first New Testament (1525) was largely derived from Luther's New Testament (1522-4) in its Prologue, notes or glosses, parallel references, and even the translation and its arrangement. The bibliographical data are given in full, with several reproductions of ancient documents. Thus the book is an invaluable contribution to the history of the Bible in English.

The effect of this dependence of Tyndale upon Luther was to add the great reformer's skill and spirit to those qualities of Tyndale which proved so potent in moulding English thought and language.

Gospel before the Gospels (The), by Burton Scott Easton. Charles Scribner's Sons, New York. 170 pages. $1.75.

Prof. Easton burrows through the multitudinous guesses and theories of higher critics of the past 25 years, seeking to get at the "tradition" of Jesus as it existed in the days before the Gospels were written. The contents are highly technical, and represent much careful study.

Manual Grammar of the Greek New Testament (A), by H. E. Dana and Julius R. Mantey. Macmillan Co., New York. 356 pages. $4.

The value of this grammar is its embodiment of the latest findings on grammatical forms as the result of the recovery and study of Greek MSS. of New Testament times. The illustrations of syntax are taken from the N. T. itself.

A practical manual for the classroom or the minister's desk.—F. L. D.

Morals for Ministers, by R. E. X. Macmillan Co., New York. 151 pages. $1.50.

A kindly, level-headed series of essays for ministers on subjects vital to their value as men, Christians, and ministers. Now the subject is motives, humility, self-glory. Again it is personal peculiarities, laziness, temper. Again, urgency in preaching, plagiarism, politics in the pulpit. Analysis is made at over 20 such points of contact, and rebuke or exhortation meted out.

An earnest and thoughtful minister will welcome this aid to self-criticism and improvement in personal character and service.

Systematic Theology (Dogmatik), by Wilhelm Herrmann, translated by Nathaniel Micklem and Kenneth A. Saunders. Macmillan Co., New York. 152 pages. $1.50.

Many professors leave behind them, when they proceed to a world which will test out and pass on all their pet theories, only scattered notes of lectures, with perhaps a few sketches for books, and are not fortunate enough to have any friends or students who will gather together, patch out, and (no small matter in these days!) pay for the printing of, the precious dicta. In the case of Wilhelm Herrmann, protagonist of the Ritschlian school, however, admiring students have treasured the teachings of the master, and in this small volume we find a sketchy outline of his lectures.

It was Herrmann's practice constantly to revise his paragraphs for dictation (with comments) to his pupils. The result here is a closely-knit argument—with some things left out. Type cannot, however, give the fervor with which the master of Marburg fired his lecturings, for he was thoroughly possessed of the evangelical spirit.

There is a robust rationality in his teachings, as shown in his statement that the first task of the science of religion is to help a man's unrecognized craving for religion to emerge into consciousness, at least putting it on the way to the reality of religion, and also a sane commonsense, even bluntness of witness,—such as his declaration that the feeling of dependence which Schleiermacher emphasizes is no more than the outcome of the fact that our existence is entirely dependent on higher powers. For an unbeliever there may be a like impression of helplessness in the hands of "nature," or of what is called "fate." But while religion can be understood only by the man who himself lives in it, the way to religion may be shown to anyone who does not repudiate moral obligation.

Part I deals with Religion, and Part II with the Faith of Evangelical Christianity. Some fine things are said both as to the historical and the dynamic factors of redemption. The Trinity is regarded as the revelation of the single nature of God in a threefold way,—which seems to suggest Sabellianism, or Modalism. We must bow, it is concluded, to the unsearchable mystery, while the way to the Christian religion, that only which is worthwhile, is found in the unconditioned will to truth and submission to the compelling facts of a Christ-adoring life.—C. A. S. D.

To Comfort Thee, and Other Verse, by Mrs. Frank A. Breck, 384 N. E. 42nd Street, Portland, Oregon. 128 pages. $1.25.

The author will be recognized as the writer of several hymns that have had wide vogue. For 40 years, she says, she has been writing verse. About 200 pieces are contained in this volume. They are always religious in spirit, and the topics are usually religious or home and family experiences. Many a gem will be found in the pages.

Understanding the Apostles' Creed, by Donald McFayden. Macmillan Co., New York. 318 pages. $2.60.

The writer of this new and interesting volume says that "his aim is to place before the general reader an account of the oldest and in many ways most interesting of the Christian creeds, its historical background, and the thrilling experiences and earnest conflicts which gave it birth."

The author is a professor of history. He occupies the chair of that subject at Washington University, St. Louis, Missouri, and while he protests that "he has relied almost solely upon the recognized secondary authorities," nevertheless he writes as one qualified to pass judgments on at least most of the questions involved.

Seldom, if ever, has your reviewer had the good fortune to see a book that so successfully presents to the lay public fragments of sources, definitions of terms more or less technical, and the methods of historical treatment.

The style is clear, rapid, and popular in the best sense, without being diffuse or vague.

Within what is really a moderate compass the background of Christianity, the first forms of it in the Gentile world, the statements preceding the Apostles' Creed, the relation of the Creed to science, and a discussion of the authority of creeds, are all presented with a really amazing completeness. The book is made more valuable still by an appendix of translated source material.

Whatever dubiety may inhere in some of the author's conclusions, to many it will be gratifying to see how well he has fulfilled the rest of his purpose, which he states is "to explain . . . . how one professional scholar at least, despite the fact that he is daily exposed to all that is best in what we call the 'modern mind,' nevertheless can repeat [the Creed's] ancient phrases con amore."—W. O. S.

Lausanne: The Will to Understand, by Edmund Davison Soper. Doubleday, Doran and Co., Garden City, N. Y. 156 pages. $1.50.

This is not the official report of the Lausanne conference, but a more popular American interpretation by one who has been on the inside of the movement. The author writes a readable narrative, describing the personnel of the gathering, the task it faced, the unities which were discovered, and the differences that emerged and proved insoluble.

"Is there any light ahead, or only mirage?" is the closing question.

ALSO RECEIVED.

Everyland Children: David and Susi, by Lucy W. Peabody. Central Committee on the United Study of Foreign Missions, North Cambridge, Mass. 57 pages. 25 cents.

An African story, with other missionary titbits, and lots of illustrations and photos. "David" is David Livingstone. An attractive way to awaken world friendship among children.

The Rainbow Prayer, arranged by A. H. Finn. Marshall Bros., London. 1/–.

The Lord's Prayer set in sections within geometrical figures to bring out its various parts, and tinted with the hues of the rainbow.

AMONG NEW BOOKS.

Bronze Turkey (The), by Elizabeth Willis. Thomas Y. Crowell Co., New York. 300 pages, illustrated. $2.

Camp Fires in the Congo, by Mrs. John M. Springer. Central Committee on the Study of Foreign Missions, North Cambridge, Mass. 128 pages, illustrated. 50 and 75 cents.

Conversations at Malines 1921-1925 (The). Oxford University Press, New York. 95 pages. $1.50.

Crimson Roses, by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. 319 pages. $2.

Dr. Evans' Question Box, by William Evans. Fleming H. Revell Co., New York. 158 pages. $1.50.

Friends in Africa, by Jean Kenyon Mackenzie. Central Committee. 250 pages, illustrated. 50 and 75 cents.

Girl of an Indian Garden (A), by Flora Robinson Howells. Revell. 94 pages. $1.

Good News for All Men, by J. W. Ham. Doubleday, Doran & Co., Garden City, N. Y. 221 pages. $1.50.

Gospel for Asia (The), by Kenneth Saunders. Macmillan Co., New York. 245 pages. $2.50.

History of Modern Philosophy, by Horatio W. Dresser. Crowell. 471 pages. $3.

Holy Communion Cyclopedia, by G. B. F. Hallock. Doubleday. 290 pages. $3.

How to Improve Church Music, by Ernest O. Sellers. Revell. 156 pages. $1.50.

Jesuits (The), by H. Boehmer. United Lutheran Publication House, Philadelphia. 192 pages. $1.25.

Making the Bible Desired, by Dorothy Dickinson Barbour. Doubleday. 146 pages. $1.50.

Master Song (The), by Mark Wayne Williams. Doubleday. 139 pages. $1.50.

Missions in the Changing World, by W. W. Pinson. Cokesbury Press, Nashville, Tenn. 212 pages. $1.

New Youth Evangelism, by John F. Cowan. Revell. 160 pages. $1.50.

Pentecost and the Holy Spirit, by J. B. Hunley. Revell. 268 pages. $2.

Putting the Church on a Full Time Basis, by A. W. Beaven. Doubleday. 236 pages. $2.

Religious Development of Adolescents, by Oskar Kupky. Macmillan. 138 pages. $1.50.

Religious Education, by Theodore Gerald Soares. University of Chicago Press, Chicago. 336 pages. $2.50.

Self Expression through the Spoken Word, by Allen Crafton and Jessica Royer. Crowell. 235 pages. $1.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.